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THE

WOODSTOCK LETTERS

VOL. XLII. No. 2

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

THE WAR OF 1776.

I have already spoken of the battle of the Pocomoke, of the capture and deportation of Fathers White and Copley by Capt. Ingle, and of the temporary loss of our farms in the Puritan rebellion; now I will try to bring together some occurrences during our wars of 1776, 1812 and 1861, from which we shall see that not only were the Jesuit farms damaged by depredation, fire and cannon ball, but the Fathers themselves were harassed by fears and anxieties of body and soul.

To begin then, let us see who were the Missionaries in America when the old bell in Philadelphia first rang out the proclamation of liberty and equality in 1776. Father John Carroll in his letter of February 23, 1779, to Father Charles Plowden in England, tells us their names, and adds some pleasing incidents concerning their persons, which I will supplement by some remarks of my own. Father Carroll writes: "All our gentlemen are, thank God, pretty well except Mr. Hunter, who is often ailing. Messrs. Bolton and Roels are with him at Port Tobacco. John (Bolton) is a good fellow, an active Missioner, and fully as good a fisherman as a Hunter; as for Lewis (Roels), he will never overthrow states or resettle our Independency. Messrs. Morris, Walton, Bennet Neale, the two Boarmans and Jenkins are in the Country, and I seldom see them, indeed I have not seen the former since I came to Maryland. Messrs. Diggs, Ashton and Diderick are my nearest neighbors, and are well. Messrs. Matthews, Lewis, Sewall and Mosely live a great way from me; so do Messrs. Frambach and Pellentz. About three years ago, I saw Messrs. Molyneux and Farmer at Philadelphia; the former the same good nature you ever knew

him, as fat as a porpoise, which occasions his neck to appear much shorter than ever it did, and therefore fills him with dreadful apprehension of going off in an apoplexy. I think I have now gone over the whole catalogue, as you requested to have them all called off by name. I have omitted two or three Germans in the back settlements of Pennsylvania whose names I do not recollect and whose persons I never saw."

Father Carroll at this time lived a very quiet life with his mother at Rock Creek, not far from Georgetown. He did not participate in the missionary labors with the other Fathers, for whilst they continued the same mode of life after the suppression of the Society as before, obedient in everything to Father Lewis, now their Vicar General, as they had been to him formerly as their Jesuit Superior, he wishing to be free retired to Rock Creek. Here he could read, write, study, correspond, make plans, visit, go on commissions, etc. without let or hindrance, but Father Lewis in turn kept a tight string on the General Fund for the benefit of his hard working missionaries. Now the Reverend gentlemen who were Father Carroll's nearest neighbors lived at White Marsh; they were Fathers Diggs, Ashton and Diderick; Fathers Morris and Sylvester Boarman lived at St. Inigo's; and Fathers Walton, Neale, John Boarman and Jenkins at Newtown. Those that lived far away were Father Mosely at St. Joseph's, Talbot Co., and Father Lewis at Bohemia, Father Matthews at Deer Creek, Harford, with Father Sewall probably as a companion. In the following August Father Matthews succeeded Father Geo. Hunter, who had died at St. Thomas. Fathers Pellentz and Frambach were stationed at Conewago; Father Frambach attended also to the Frederick Mission, for Father Hunter gave him in 1777, £36 to build a stable in that town. The two Germans in the back settlements of Pennsylvania were Father John B. Ritter at a place variously called Cowissihoppen, Cushahoppen, Goshenhoppen and in more modern times Churchville and Coaply Bally. Father Luke Geissler took care of the Lancaster mission, whilst Father Farmer at Philadelphia attended to the Germans in and about that city, and regularly went on his missionary tours through the Jerseys and the border counties of New York as far as Nyack, Newburg and Fishkill; Father Molyneux devoted all his time to the congregation in the City of Brotherly Love; moreover

in his free time he tutored the French Minister in the correct pronunciation of English, nor did the dreadful apprehension of going off in an apoplexy keep him from mingling in the gay society of the capitol. In 1787, Father Carroll writes of his joyous heart: "Mr. Molyneux was down amongst us, and laughs as much as ever." In 1805 Father Molyneux was made the first superior of the restored Society in Maryland, and President of Georgetown College, where he died in 1809, at the age of seventy years.

As the priests had no time to spare in their round of mission work, they did not meddle in politics, and as many of the older fathers were natives of England, they kept quiet; and as the Revolution had been ushered in by opposition to the Quebec Act, which gave Canada its rights as a Catholic colony, they kept their sentiments to themselves; and as they were loyal subjects of King George, they did not care to publish them; so we know very little of their opinion about the Revolution, of their patriotism or of their activity in its behalf. Father John Carroll was the only one of them who gained any prominence.

Congress was very anxious to conciliate Canada, and the people would probably have aided the Americans, had not the gentry and the clergy been prejudiced against us on account of the ranting of publicists, ministers and preachers against the Quebec Act. Letters and papers had been passed to the Canadians, but without effect. In February, 1776, Congress appointed a committee of three, Benjamin Franklin, Samuel Chase and Charles Carroll to proceed to Canada and effect the conciliation, and requested Charles Carroll to prevail upon Rev. John Carroll to accompany the committee to Canada. The Commissioners left New York on April 2, 1776, arrived at Montreal on the 29th, and departed on May 11th, without having effected anything. Father Carroll accompanied the Commissioners to influence the clergy in our favor; but he also effected nothing except to get Father Floquet, the only Jesuit in Montreal, into deeper trouble with Bishop Briand, who had forbidden his clergy to have any intercourse with Father Carroll. Father Floquet was suspended. In his defense, Father Floquet said: "One Father Carroll, a missionary from Maryland having come to Montreal with two members of Congress, presented a letter from Father Farmer, first missionary fo Philadel-

phia. The Seminary saw this letter, which contained nothing objectionable. Nevertheless I did not answer it. Father Carroll did not lodge with me, and dined with me but once. He said mass in our house by Monsignor Montgolfier's permission." The Jesuit house in Montreal had been taken some time ago by the British and turned into a prison, but when the Americans occupied the city, Colonel Hazen restored that portion of the house which had been a prison to Father Floquet. Here Father Carroll said mass.

The other public acts during the Revolution with which the Fathers were connected, was the attendance of Congress in our Church of St. Mary's in Philadelphia on four occasions—at two 'Requiem' masses and at two '*Te Deums*.'

On September 16, 1777, General DuCoudray, a French officer, was drowned in the Schuylkill river, where the Market Street bridge now spans it. The accident happened in this wise. He boarded a ferry scow on horseback, the horse got frightened, and jumped overboard, and the horse and the General went to the bottom of the Schuylkill. On the next day Congress ordered the General's burial with military honors at the public expense and attended the funeral. This was one of its last acts before fleeing from Philadelphia on the approach of the British army after their victory on Brandywine Creek.

On April 29th, Don Juan de Miralles, the Spanish Agent, went to visit General Washington in the camp at Morristown. He fell sick, died quite suddenly and was buried. The French ambassador, de Luzerne, arranged for a Requiem mass to be held on May 6th, and issued invitations to the Members of Congress and distinguished citizens. The New York *Royal Gazette* gives this report of the mass: "The following was the order of the procession: The Bier covered with Black Cloth—Mons. Luzerne, the French Resident—The Congress—The General Officers—The Citizens. When the procession arrived at the Roman Catholic Chapel, the Priest presented the Holy Water to Mons. Luzerne, who, after sprinkling himself presented it to Mr. Huntington, President of Congress. The Colonist paused a considerable time, near a minute; but at length his affection for the great and good ally conquered all scruples of conscience, and he too besprinkled and sanctified himself, with all the adroitness of a veteran

Catholic, which his brethren of Congress perceiving, they all without hesitation followed the righteous example of the Proselytised President . . . The Bier was surrounded with wax candles, and every member of this egregious Congress, now reconciled to the Papish Communion, carried a taper in his hand."

Ebenezer Hazard writing to Rev. Jeremy Belknap of Boston, says: "As I had never even seen the inside of a Popish Church, and the ceremony was to be performed on Monday, I determined to attend, and upon going into the church, I found there not only Papists, but Presbyterians, Episcopalians, Quakers, etc. The two chaplains of Congress (one a Presbyterian and the other a Churchman) were amongst the rest. I confess I was pleased to find the minds of people so unfettered with the shackles of bigotry. The behavior of the Papists in time of worship was very decent and solemn, vastly more so than among the generality of Protestants; there was not a smiling nor even disengaged countenance among them. Some of the Protestants behaved irreverently."

THE FIRST 4TH OF JULY CELEBRATION IN A CATHOLIC CHURCH.

In 1779, Gerard, the French Minister, arranged a 'Te Deum,' and issued the following request to the Members of Congress, the President and Supreme Council of Pennsylvania and prominent citizens of Philadelphia: "You are requested on behalf of the Minister Plenipotentiary, to assist at a 'Te Deum' which will be celebrated on Sunday, the 4th of this month (July) at noon in the new Catholic Chapel, to commemorate the anniversary of the Independence of the United States of America."

The Pennsylvania *Packet* gives this report of the celebration: "At noon the President and Members of Congress, with the President and the chief magistrates of this state and a number of other gentlemen and their ladies, went by invitation from the Honorable the Minister of France, to the Catholic Chapel where this great event was celebrated by a well adapted discourse pronounced by the Minister's Chaplain (Rev. Seraphim Bandol, Recollect) and a 'Te Deum' solemnly sung by a number of good voices accompanied by an organ, and

other kinds of music." The organ that accompanied the good voices was probably the same that Father Geo. Hunter bought for £63 in October, 1763, for Father Harding, who built St. Mary's Church in that year.

On Sunday, November 4, 1781, a mass of Thanksgiving was celebrated in St. Mary's Church, Philadelphia, to give thanks to Almighty God for the victory at Yorktown by the combined armies of the United States and France. Abbé Bandol delivered an address to Congress, the Supreme Executive Council and the Assembly of Pennsylvania, who were invited by his Excellency the Minister of France, in thanksgiving for the capture of Lord Cornwallis.

Robert Morris, the financier of the Revolution, however, records in his diary that it was a 'Te Deum at which he was present: "To-day on the invitation of his Excellency, the Minister of France, I attended the Romish church: a 'Te Deum' sang on account of the capture of Lord Cornwallis and his army."

It has been said that Washington and Lafayette were present at this 'Te Deum' but in this there is a difficulty, as neither of them was in the city at the time. The only time George Washington attended a Catholic service in Philadelphia was on October 9, 1774, when he in company with John Adams visited St. Mary's at Vespers. Adams thus describes his visit to his wife Abigail: "This afternoon, led by curiosity and good company, I strolled away to mother church or rather grandmother church; I mean the Romish Chapel. I heard a good short moral essay upon the duty of parents to their children founded in justice and charity, to take care of their interests, temporal and spiritual. This afternoon's entertainment was to me most awful and affecting: the poor wretches fingering their beads, chanting Latin, not a word of which they understood: their Pater Nosters and Ave Marias; their holy water; their crossing themselves perpetually; their bowing to the name of Jesus whenever they heard it; their bowing and kneeling and genuflecting before the altar. The dress of the priest was rich with white lace. His pulpit was velvet and gold. The altar-piece was very rich, little images and crucifixes about, wax candles lighted up. But how shall I describe the picture of our Saviour, in a frame of marble over the altar, at full length upon the cross in the agonies and the blood

dripping and streaming from His wounds. The music consisting of an organ and a choir of singers went all the afternoon except sermon time, and the assembly chanted most sweetly and exquisitely. Here is everything which can lay hold of the eye, ear and imagination—every thing which charms the simple and ignorant. I wonder how Luther ever broke the spell."

Under date, October 9, 1774, General Washington wrote in his diary: "Went to the Presbyterian meeting in the forenoon and the Romish Church in the afternoon."

As Father Farmer's register of baptisms shows him to have been out of the city until October 30th, the priest in the rich white lace was Father Molyneux. The 'Requiem' mass for General Du Coudray was also celebrated by either Father Molyneux or Father Farmer, whereas the 'Te Deums,' and the 'Requiem' mass for the Spanish Agent were sung by the Chaplain of the French Ambassador.

I may here add as a sequel something about one of the heroes of the American Revolution, General Lafayette. In 1824 he visited the United States and was everywhere received with great honor. This is what Father Beschter wrote to Father Dzierozynski. "Baltimore, Sep. 14, 1824. Lafayette has given in Boston a proof of his Catholicity; when Rev. Mr. Taylor heard of his arrival at that place he wrote a polite note to him inviting him to assist at the Divine Worship in his church, the next day being Sunday, and offering him a pew which had been prepared and destined for him: Lafayette thanked him politely, saying that he was to go to the Presbyterian church, that he had taken that engagement." And again "Baltimore, Oct. 10, 1824. Last Thursday Lafayette arrived in this town after the great dinner on the day of his reception; he went the next day to the free-masons' lodge, where he was received with the highest masonic honors on Friday; on Saturday old Mr. Carroll came to the Archbishop and requested him to pay the General a visit and to invite him to assist on Sunday at the Cathedral mass. The General said he did not expect such a visit; if he had known it he would have paid him a visit first; he consented to come to the Cathedral, and came indeed with old Mr. Carroll, Colonel Howard, etc. Rev. Mr. Deluol sang high mass with deacon and subdeacon, presented holy water to old Mr. Carroll, Lafay-

ette and his son; during mass they were requested to kneel down at the consecration, but he refused: old Mr. Carroll spoke loud to him saying, either kneel or sit down; but in vain, he remained standing the whole time, though Mr. Harper, Knott, Col. Howard sat down; but Lafayette and his son would neither kneel nor sit down, and this was observed by all the Catholics to their great scandal."

When General Howe and his British army took possession of Philadelphia on September 27, 1777, Father Farmer waited on him, no doubt in the interests of the Catholic Church, for just a few days before General Du Coudray had been buried from St. Mary's with great pomp under the auspices and with the presence of Congress at the mass. The Father was kindly received by the General, who offered him the chaplaincy of the Irish Volunteers of Philadelphia in the service of the British army; but Father Farmer refused on account of health and several other reasons.

During the British occupation, Father Farmer attended to the spiritual needs of the Catholic soldiers in the Hessian regiment, as may be seen in his marriage register for that year.

Two years after, in 1779, the State honored the reverend gentleman by appointing him one of the trustees of the University of Pennsylvania. At this time he took the oath of allegiance.

We have in our Archives a certificate of the oath required in Pennsylvania and it runs thus:

"Berks Co., Pa. I do hereby certify that Friderich Brandt has voluntarily taken and subscribed the Affirmation of Allegiance and Fidelity as directed by Act of the General Assembly passed the 12th day of June A. D. 1777. Witness my hand and seal, the 30th Day of June 1778. Henry C. Wist."

Also: "Received Sep. 2d, 1780, from Frederick Brandt £556.7.6 for his fine for not having turned out in the 7 class of militia. (Signed) David Udree."

This Frederick Brandt moved to York Co., after the Revolution, where he bought a farm at Paradise. This farm he bequeathed to the Society in 1820, but some twenty years ago we gave it to the Bishop of Harrisburg.

During the Revolution every county had to furnish its quota of recruits; but if this failed, then there was a general muster of all the militia which was divided up into a certain number of classes. Within five days each

class was obliged to furnish a recruit, and in default, the recruit was drafted for nine months, or had to pay a fine. Thus Mr. Brandt after having been drafted out of the 7th class preferred to pay the fine rather than serve.

Now down on the Eastern Shore in Maryland, Father Mosely did not like the idea of being drafted into the army in order to shoot down the enemy, Englishmen like himself, so he delayed taking the oath. Moreover as there were a great many tories in those lower counties, the State in 1778, obliged every adult to take the oath, and as he had not come up in time, he was deprived of his right to act as a public minister. Thereupon he presented the reasons of his delay to the House of Delegates; they approved of his reasons and reinstated him in his functions. Yet some of the people censured him to the prejudice of his reputation and character. To clear himself therefore of any such aspersion, Father Mosely pronounced a public discourse, in which he gave the reasons for his delay in taking the oath at that time. They were, that as a priest he could not meddle in politics and that he could not bear arms; moreover as he had certain scruples of conscience in its regard, he first desired to get the opinion of his brethren. "Every Catholic," said he, "took the oath of allegiance in due time under my direction, not one excepted, and I, as soon as I understood the cordial concurrence and consent of the clergy, took the earliest opportunity to pledge my fidelity and allegiance to the state. As the Honorable House of Delegates have approved of my reasons and have reinstated me in my functions and other privileges in common with other inhabitants of the state, I hope for the same reasons you'll suspend all your past censures, and attend hereafter to the Word of God which in my preaching and teaching may come from my mouth."—WOODSTOCK LETTERS, VOL. XV. From this it appears, that all the Fathers approved of the oath and took it when required, and moreover counselled all the Catholics under their direction to take it, and this may have been a reason why they suffered so much from the enemy.

When the war was transferred to Virginia towards the end of 1780, General Washington ordered a large supply of fresh provisions and directed the Commissioners to procure by purchase grain, bacon, barrelled pork and beef cattle, especially in those parts of the

country which were most exposed to the ravages of the enemy; but if refused, to seize what could be spared without distressing the inhabitants, giving the owners certificates expressing the time, quantity and price of articles seized. As St. Inigo's and Newtown were in those parts of the country most exposed to the ravages of the enemy, we might expect to find some account of such purchases, in the books of those places, but unfortunately they were not kept. However in the Cash Book of St. Thomas' Father Matthews puts down many items for the year 1780, under the heading, "Sold to Daniel Jenifer, Jr. for the State, namely:

	Rec'd a certificate for 34 bushels of wheat at 60 Dol.	£ 765.0.0
	Rec'd a certificate for 123 bushels of wheat at 60 Dol.	2167.0.0
	Rec'd a certificate for 2275 lbs. of beef at £90 per centum . . .	2047.10.0
Nov. 21.	Rec'd a certificate for 5910 lbs. net tobacco	
" 24.	Rec'd cash for 2700 lbs. of beef at £90 per centum	2430.0.0
	Paid in new Dollars at 40 for 1 .	60.15.0
	Rec'd cash for 23⅓ bushels of wheat at 60 Doll. ($1420) . . .	600.0.0
	Rec'd cash for wheat (256½ bu.= $15,388.10)	5785.0.0

Thus Father Matthews did a thriving business. Just think of it! Sixty dollars for a bushel of wheat, whereas the usual price is only one dollar, and $2.39 for a pound of beef on the hoof which generally costs from three to six cents a pound. But if we remember that forty dollars of the new kind were at that time worth only one silver dollar, a bushel of wheat came to one and a half dollar, and the $2.39 for a pound of beef was equivalent to 5¾ cents. Thus too the £556 which Mr. Brandt paid as a fine for not having turned out in the 7th class of militia was worth about twenty bushels of wheat.

Whilst the American army gave cash or certificates for what they took, the British simply took whatever they found without bothering about the cash or certificates. Father John Carroll, after the war in 1788, says: "During the late war the British cruisers often landed at and hovered continually near the plantations of the clergy; they pillaged their houses; they drove away and

slaughtered their sheep and cattle." (Griffin, Vol. 3). From the sequel of the story, it will appear that St. Inigo's suffered most by these depredations, as it was the most exposed and the least protected of all our plantations. This is confirmed by a little note, Father Ashton, the procurator, wrote in 1785 to Father Walton, Superior of the manor: "I thank you for the account you give of the stock, which considering the calamities of the war is surprising."

Father Treacy in the WOODSTOCK LETTERS, Vol. XIV, says of our Newtown Residence: "During the revolutionary war, its peace was often disturbed by red coated soldiers who sometimes knocked in its doors with the butts of their villainous guns. Tradition says, however, our Fathers did not wholly abandon it. On the contrary, they, as soon as circumstances would allow, threw open all their rooms to the heroes who fell wounded in the cause of their country." I do not in the least doubt of the facts mentioned here; they are most true, except that instead of simply saying "they sometimes knocked in its doors with the butts of their villainous guns," I would have put "they knocked in the cellar door with the butts of their villainous guns," because Newtown had the finest cellar in the whole mission, and in this cellar were stored away the finest dried beef, pickled tongue, smoked ham and barrels of the finest pork, middlings, gammons and joles. That the American army was down there, at least in 1779, is apparent from the good price the Superior of Newtown received for some bacon. In his memorandum book he marked down: "Sold 200 lbs. of bacon to the army at 3.6 d;" the enemy would not have given any price at all for it. It is hard to tell who is responsible for the losses, which the good Father deplores the year before, in 1778, in the same memorandum book. On the day of general reckoning some one shall have to stand for "3 fine shotes missing, 1 gilt and 3 old hogs supposed to be stolen: in all, gone in that way 13 since last Fall."

The British were not satisfied with pillaging houses, knocking in doors and driving off cattle, they also enjoyed a good fire. On April 8, 1781, Governor Lee of Virginia wrote to General Lafayette: "We have just received information from Col. Beall, Lieut. of Prince George's County, that six of the enemies ships have burnt Col. Barnes' house on the St. Mary's river, and have burnt priest Hunter's house at the mouth of

Port Tobacco Creek, and are now proceeding up the the Potomac River" (Scharff, Vol. 2). Priest Hunter, generally known as Father George Hunter, died at St. Thomas' (or Port Tobacco) in 1779. Father Matthews was Superior there in 1781. It was Father Matthews who a few months before had sold all his surplus beef at $2.39 a pound and his wheat at $60 a bushel to the American army, and so when the enemy found all the good things gone they vented their spleen in burning. It was not however the priest's house or the residence on top of the hill which they burnt, but probably old priest Hunter's old house which stood at the bottom of the hill at Deep Point, namely Father William Hunter's house, of which only a few bricks remain in the plowed up field.

The following letter of T. Stone, of April 8, 1781, and found in the *Maryland Historical Magazine* of December 9, 1909, gives a more correct account of the occurrences at Port Tobacco: "Two of the Enemy's Vessels came up the Potomack on Thursday last in the Evening. They despatched two of their Barges in the night to plunder; the men from these landed at Port Tobacco Warehouse, but did no damage; from thence they crossed over to Mr. Walter Hanson's and robbed him of all effects to considerable value. They then went to thr Priest's, where they pillaged and took with them every thing, not sparing the church furniture. On Friday morning they landed at Capt. Geo. Dent's before the militia could be collected in sufficient force to oppose them, and burnt all his houses. On Saturday they took from Cedar Point Warehouse nearly all the tobacco, and have robbed several persons in different parts. We are informed they have near 300 men and five or six Barges. The militia turn out with alacrity and spirit. But we have neither arms nor ammunition sufficient to defend all the Points in which we are accessible—and 60 muskets and Powder and lead, and a few pieces of cannon. All the things in the Warehouses on the Potomack are in danger. The Enemy's Vessels moved round Cedar Point yesterday afternoon and now lie at Swan Point, and it is said several other vessels were seen yesterday afternoon endeavoring to come up the river, but the wind blowing fresh from N. W. they made little way."

Down at St. Inigo's however something even more serious occurred. B. B. B. which stands for Benedict,

Bishop of Boston, a Jesuit of rotund corporosity, wherefore he was also called Big Bellied Ben, left a Brief Account of the Settlement of Maryland in our archives. Therein is found the following notice: "During the revolutionary war, the General Monk, a British sloop of war, anchored off St. Inigo's, fired a ball through the house which was near killing Rev. Mr. Lewis, who had just left his bed over which the ball passed. The fracture of the wall, produced by the ball in its passage through, may be seen at the present day near the corner of the northwest chamber on the first floor."

At the present day however no one need look for the fracture, nor for the northwest chamber; as both disappeared in the fire of 1871. Father Carbery in his Points for the Historia Domus in 1844, repeats Bishop Fenwick's story word for word, except that it was Father Morris who had his head nearly shot off instead of Father Lewis. And here Father Carbery seems to give the correct name, as he must have looked at the fracture in the wall every day of his life from February 26, 1817 to 1844 and inquired all about it; moreover Father Morris lived at St. Inigo's during the whole war, whilst Father Lewis dwelt at Bohemia.

The historian of Maryland, Scharff, says: "In 1781 a sloop entered the St. Mary's River and destroyed the State tobacco warehouse with upwards of 200 hogsheads of tobacco. They also plundered the neighboring plantations and carried off a quantity of cattle, sheep and hogs. On March 31st, the British ships Monk and Hope were anchored off Annapolis to prevent transportation of troops to Virginia." It was probably in this year that the General Monk cannonaded St. Inigo's, but she did not long prosper after such a wanton assault upon the priests. "In 1782, Lieut. Joshua Barney in command of the Hyder Ally engaged the British sloop of war General Monk, mounting twenty 9-pounders and carrying 136 men. After the two vessels had fought desperately for half an honr, the General Monk struck her colors. The General Monk was formerly the General Washington, captured by the British and put into their service under her new name; Barney restored the old name" (Scharff).

Here might be added a little incident that happened to an old ex-Jesuit. Father Leonard Neale, afterwards Archbishop of Baltimore, had gone to Demerara after the Suppression of the Society. Six years he spent

there in fruitless toil, and six years under the rackings of a fever; often his thoughts carried him back to his native hills of Port Tobacco to the joys of his youth, to the home of his kin. So he set sail from the port of Demerara on January 4, 1783, with many a prayer for a happy voyage; forthwith he ran into a succession of storms, gales and hurricanes and after having undergone "infensissimos labores" of manning the pumps and the like, he was captured by the English who set him off on the shores of the Land of the Free and the Brave.

In his letter of April 10, 1784, to Father Plowden, Father Carroll says: "And if your other letters never came to hand you have only to blame the unsleeping avidity of your own cruisers, whom I should call pirates were I inclined to follow your example of abusing the political measures of our adversaries. For since the object of the war on your side, the right of parliamentary taxation is now confessedly and by every moderate man on both continents acknowledged to have been unjust, and consequently your cruisers with all their commissions were nothing more than pirates. This much to retaliate on your stroke at our *faithless leaders* and *faithless allies*; after which we will be done with politics."

And thus we have come to the end of the Revolution.

JOSEPH ZWINGE, S. J.

THE NEW REGISTERS OF SODALITY AGGREGATIONS IN THE CURIA AT ROME.

The readers of the WOODSTOCK LETTERS may have remarked from time to time the statistics which have been published on the Sodalities aggregated to the Prima-Primaria. An important instance was the series of items printed in the 1911 *Acta Romana S. J.* on pp. 160, 161. These statistics were taken from the new Registers at Rome, of which we propose to give here a brief account.

A. The following are the only general records of aggregations to the Prima-Primaria which are known to be in existence.

1. Pages 139-142 in the *Notizie Istoriche della Congregazione Prima-Primaria.* This is a Mss. volume from the Archives of the *Prima-Primaria*, bound in full pigskin,

nearly the same in size as Vol. 2 below. It belongs to the year 1725, or a little later, and is the work of the then Secretary of the *Prima-Primaria*. In the above pages he has left to posterity the number but not the other details of the Sodalities aggregated each year from 1599 to 1722 inclusive. He records on p. 138 his having made "an exact calculation" from two different lists then existing in the *Prima-Primaria*. The sum total according to him for the years 1599 to 1722 was 2153.

2. Sixteen pages of a copy-book, (8 inches by 6) pasted into *Vol. 2* at the beginning. These pages, as Father De Luca's letter, which is prefixed to them, testifies, were translated from Italian into Latin by Father De Luca in the summer of 1888 and so were copied from an Index he had found in the Archives of the Prima-Primaria, the Index referring to what he calls *Vol. 1* of the old Registers. He adds that he has "left certain errors of place and certain lacunæ which he has found." *Vol. 1* has not yet been discovered. The Index here available gives the list of aggregations from Sept. 21, 1800 to Dec. 27, 1829.

3. *Vol. 2* is a book 10¾ inches by 8 by 1, bound, as are the other volumes, in half pigskin and paper, with pigskin tips. The title on the book is printed *Congregation Prim. Primari.* It is in many different hands and gives the aggregations in chronological order from July 11, 1829 to Dec. 14, 1862. Not a few of the Sodalities are entered twice and in many places the chronological order is interrupted. There are also lacunæ and not a small number of mistakes in proper names and in Latin. This register was probably kept by the Secretary of the *Prima-Primaria*. It came into the possession of the Society in the summer of 1888, as is clear from a letter of Father De Luca prefixed to 2 just described. At the end of the book some one has set down the number of aggregations for each year from 1829 to 1862, making a total of 5593. Several pages beyond these totals the present Brother in charge of the Registers has copied the whole of 1 mentioned above.

4. *Vol. 3* is a book similar to *Vol. 2*, but longer (12 inches). The title on the book is manuscript: *Prima primar. E buona morte.* It contains the aggregations from Feb. 5, 1862, to May 27, 1885. These however, take but a little more than one-half of the volume. A few pages of a supplement follow with additions for the years 1868-1872. Then comes a page of totals from 1854 to 1885, summing up to 5054. The rest of the book is the Register of the *Bona Mors* Association.

5. *Vol. 4* is similar to *Vol. 3* but still longer (13 inches by 9½ by 1). There is no title on the back in *Vols.* 4, 5 and 6. *Vol. 4* has on the front cover: *Congregazioni Mariane dall'anno 1843 al 1893*, written by hand. The pages are neatly and conveniently ruled, and the writing is

admirable. The first entry is Dec. 8, 1843: the last is March 25, 1893.

6. *Vol. 5* is like *Vol. 4*, but has the divisions printed (*Provincia*, *Mensis*, etc.). The title on the front cover is: *Congregazioni Mariane dall'anno 1893 al 1903*. The first aggregation recorded is March 25, 1893; the last, Aug. 22, 1903.

7. *Vol. 6* is entirely like *Vol. 5*, even the title being the same, except the years, *dall'anno 1903 al . . .* *Vol. 6* begins with Aug. 22, 1903, being still unfinished at the time it was discontinued in favor of the new Registers.

B. Besides these more or less official documents, several other sources were available.

8. Letters of application for aggregation addressed to the authorities of the Prima-Primaria or directly to Father General. These letters are not in the possession of the Curia, but, except one collection, are in the *Prima-Primaria* Archives. A copy of some, however, has been made for the Curia set.

The letters are found in four collections.

a) A volume bound in full pigskin, 13 x 9½ x 2½ inches, with *Epistolæ Congregationi scriptæ ab anno 1639 ad annum 1660* on the back.

b) A half-bound and half-unbound series of 417 pages in all, 10½ x 8½ x 2 inches, in a full pigskin cover, with an *VIII* on white paper on the back, and *Risposte alle Congregazioni aggregate* on the side, below another title which shows the cover was once used for another purpose. The book was found in the Gregorian University Library, and contains letters dating between 1648 and 1752.

c) A half-pigskin cover 12 x 9 x 6½ inches, inclosing loose sheets gathered into bundles; one for each year. On the back is the title *Filza delle Suppliche delle Congregazi. aggrete. dall'anno 1800 a tto. l'anno 1829—Prot. VIII.*

d) A similar cover in cardboard, 13½ x 8 x 5½ inches, with loose sheets within gathered into bundles as in c). On the back is *Vene. Congne. Pma Pria. Istanza delle Congni. Aggregate—Prot. IX.*

The greater part of the applications in this volume are addressed not to the *Prima-Primaria*, but by that body to Father General from 1830 to 1842. They are manuscript until 1839 and then become printed formulas with a few words filled in by hand.

C. 9. Besides the above documents, the Records of the *Prima-Primaria* were used to supply lacunæ where possible. These Records or Minutes exist in the Archives of the head Sodality for 1594-1640, 1665-1669, 1669-1690, 1691-1705, 1773-1780, 1791-1830, 1831-1848,

1831-1865. There is also a list of aggregated Sodalities for the very earliest times in Protocol. 1. 2. A, p. 63.

D. 10. The printed *Litteræ Annuæ Societatis Jesu*, 1581-1614 and 1650-1654, also contain records of aggregations and have been utilised for the purposes of the new Registers.

E. 11. Finally, the list of Sodalities aggregated in Holland, given in the Dutch Province Catalogue for 1906, has been copied into the official Registers.

The contents of all these sources were copied out on slips of paper, one Sodality to a slip. These were then gone over and corrected, as far as correction was possible after so many years and in the absence of accurate documents. This done, they were put in chronological order and copied into new Registers. Of the latter there are ten volumes bound in half-pigskin and cloth 12½x9x1½ inches, each containing as nearly as possible 3,500 Sodalities, and bearing on the back the title in gold on a red leather ground: *Congregationes Marianæ aggregatæ*, and then, for instance, *Vol. I, 1563-1837*. Each volume begins with an alphabetical index of places, with the number of the Sodality opposite. In the new Registers all the Sodalities aggregated are numbered consecutively.

It remains to indicate the errors and lacunæ in the new Registers.

The errors have resulted largely from the facts that the Registers were formerly kept by people who knew no language—and, we may add, no geography—but those of their own country. They naturally cared less for Sodalities of other countries and often enough confused the names of places and dioceses by bad spelling. As far as possible, these errors have been corrected, but there are many still remaining which could not be set right without immense labor.

The lacunæ are also very serious. Some arose from the omission of Sodalities through negligence or forgetfulness. Others—and very many—came from the omission on the part of those in charge of aggregations in the various Provinces to send their lists to Rome. The present writer was one day discussing this matter in recreation. One of the Fathers Substitute said immediately: "Why, Father, when I was Socius of my Province, I aggregated many Sodalities but never sent any record to Rome, not thinking it was desired."

What this good Father stated, evidently happened to others. Certain it is that for the earlier half of the last century, nearly all the aggregations in the Registers belong to a few Provinces: it is very unlikely that there were none in the rest of the Society.

It must be remembered that, formerly, signed diplomas were forwarded to Provincials and were even given to Bishops and Religious Superiors outside the Society to aggregate what bodies they chose, without reference to Father General. Their lists, we may be sure, never came to Rome. This went on until 1885, when Father Anderledy required that all aggregations should be made explicitly by the Father General. From 1885 on, Registers, therefore, are likely to have but few omissions, but the opposite is certainly true for the sixty years preceding.

For the old Society, too, the present registers are incomplete, and the number assigned down to 1800 is quite inaccurate. We know, for instance, that by 1589 there were 139 aggregations (*Litteræ annuæ S. J.*, 1589, p. 6). The *Imago Primi Sæculi* (1640, p. 421) says that there were several thousand Sodalities aggregated by that time. These two statements are much in excess of the present numbers on the books.

In a word, taking one thing with another, the official announcement made in *Acta Romana S. J., 1911*, is certainly not far from the truth when it says that something like 10,000 should be added to the Register number found at the beginning of 1912, making in all over 46,500 Sodalities aggregated down to 1 Jan., 1912.

We may add in closing that active studies are now in progress on the new Registers, and will, it is hoped, result in the publication during 1913 of a considerable body of statistics. It will be remembered that 1913 is the 350th anniversary of the foundation of the *Prima-Primaria*.

ELDER MULLAN S. J.

NOTES FROM LETTERS OF FATHER THOMPKINS

BARCELONA, Oct. 9, 1912.

DEAR FATHER EDITOR:

I reached Barcelona Sept. 24, and the 25th the great strike was declared. It was brought to an end very largely through the efforts of Father Palau. I had heard that the Governor of Barcelona had sent a message to Rev. Father Rector here to thank him for Father Palau's work, and when I met the latter I asked him about the strike.

Some years ago Father Palau established here, and is to-day Director of the "Accion Social Popular." To-day the Association counts 15,000 members in all parts of Spain, and is daily increasing in importance and members. It publishes under the immediate editorship of Father Palau six magazines and periodicals. His influence has been very powerful in bringing the present strike to a close.

Here in Spain the railroads are associated in sections or provinces, and, united, form a National Association of some 80,000 members. The Catalan Section, in opposition to the wishes of the Central Board of Madrid, composed of Socialists, declared on September 25, a strike for private, but at the same time, just motives. The Central Board, moved by political motives, wanted the strike to be declared later on, and for all Spain. It is certain that the Catalan Branch declared the strike for motives purely economic and in a great sense, just. There has been absolutely no bloodshed, no act of violence. This absence of all violence, and the fact that the demands of the strikers were just, won for the strikers the sympathy of the greater part of the Catholics, while the Bishop himself and metropolitan chapter showed themselves to some extent in favor of the strike. After the strike had run on for some days, the other branches of the Railroad Association of Spain desired also to declare a strike for *Solidaridad*. This would change the whole aspect of the situation, for it would mean a tremendous struggle. At this point the Accion Social Popular, and particularly its Director,

Father Thompkins, who had spent the summer of 1912 in the United States, sailed for the Philippines last September.

Father Palau, thought it wise to try to act as arbiters between both parties, i. e. the strikers and the Company. Father Palau had several private interviews with the Company, the strike leader Senor Ribalta and with the Governor, and offered a plan by which, he thought, all parties would be satisfied. His plan was, in nearly all its suggestions, finally adopted.

For the most part, the intervention of Father Palau, his interviews with the leading parties interested, etc., were carried on with great reserve, in order that the workmen animated with evil ideas, and the evil periodicals might not take alarm. But the Governor of Barcelona was not only extremely satisfied with the part Father Palau had played but sent a person of special distinction in Barcelona to Rev. Father Rector to thank him for the work Father Palau had done.

VIGAN, 1912.

I dropped you a postal from Port Said telling you of the fire we had aboard our boat. Many of the passengers had left the boat to visit the port, on our arrival there about 10 A. M. Coal was to be taken aboard, and at 3 P. M. the boat was to continue on its way. About one o'clock all the passengers had returned, and we were awaiting our departure when smoke was seen emerging from several parts of the ship. No one seemed to think there was any danger, even when they saw the deck hands getting the hose ready, and pouring water into the hold. The smoke increased in volume, but no flame appeared; finally the captain ordered all draft-holes covered and called the Lloyd men and his own officers for a consultation. It was decided to land all the passengers and unload the cargo. Supper was prepared and at eight o'clock all the passengers were landed, those of the first class were sent to a first class hotel, the second class passengers to a second class hotel. As soon as the passengers had left the ship the hatches were opened and flames at once burst forth, but were soon under control. A bale of cotton, which probably had been the cause of the fire, burst into flame as soon as the hold was opened and was promptly submerged in the canal. The following day at the time of our departure, it was taken out of the water to be brought to land (nothing is allowed to be dumped in the canal), and it at once burst again into flame. The principal feature of our entrance into the Red Sea and our crossing it was the intense heat, until

an incident on Sunday, October 20, destroyed the monotony. At dinner, 5 P. M., among the desserts was ice cream. About eight o'clock some of the nuns on board began to show manifest signs of sickness, and in a short while two thirds of the passengers and crew, including the captain and two of the officers, were all sick with ptomaine poisoning. It recalled the famous St. Inigo night. It took me about three days to recover from the attack. I spoke of some of the nuns giving the first signs. We had quite a religious community aboard. The Rev. Father General and Father Secretary of the Recollets, with two companions were making a visit of their Order. There were three Vincentian Fathers, three Jesuits, Father Algue, Father Brom of the English Province and myself, ten Spanish Sisters of Charity and seven Belgian Sisters of San Augustin. We had ten Masses aboard every morning, and I think we must refer to these Masses and the prayers and communions of the Sisters for deliverance from the evils of the trip. The congregation of these Belgian Sisters has been only about two years in the Philippines, and yet they have established their reputation as lace makers. In Tondo, one of the districts of Manila where their first house was established, they have now a hundred orphans. It is most wonderful to see these little tots, for most of them are only tots, others ten or twelve years old, making the lace. In Tagudin they have another foundation and one in the Igorrote country. Altogether they have 1400 children under their control. Last year they got 20,000 Pesos for their lace. When they first went to Tondo they were stoned, when, about six months later, several other Sisters came and stopped in Tondo, the house was again stoned. So far there has been no manifestation against the Sisters who just arrived.

On October 23rd we reached Aden, a most arid settlement on the Southeast Arabian coast, strongly fortified by the English. The Capuchins have a church and school here, and the Bishop of Arabia, an Italian Capuchin, lives here. We called on him, and introduced ourselves as Jesuits. "Well," the Bishop said, "I am a Jesuit too." And when we looked at him with something of amazement on our countenance he said: "Credo in Jesum Christum," and broke into a loud laugh. After chatting pleasantly for a while with him, we asked to be directed to Father Vilaclara's grave.

Father Vilaclara was the confessor of Rizal, the Philippine hero, on the night before the execution. Rizal had been convicted of conspiracy against the government, and condemned to be shot. A pupil of the Ateneo, he always retained great affection for his old Jesuit professors, though his books show quite an animus against the Friars. In his public life he had practically renounced Catholicism, and had become a Mason. One of the first things he did when put in prison was to call one of his old Jesuit friends, not, it seems, however, to make his confession. This, at first, he absolutely refused to do. And it was only after long hours of theological debate, for many protestant ideas had entered his mind, that he finally wrote a renunciation of Masonry, went to confession in the early hours of the morning and received communion. His masonic or anti-catholic admirers do not admit this death-bed repentence. Father Vilaclara was the Father to whom Rizal confessed. Some time after, broken by his labors in the Philippines, Father Vilaclara was returning to Spain, and had come to about twenty miles distance from Aden, when he died. His body was kept and buried in a little graveyard, arid and sandy like the desert around it, on the outskirts of the city. A heavy stone covers the grave, and on the stone is the inscription

P. Josephus Vilaclara
Missionarius Societatis Jesu
Ab Insulis Philippensis ad Hispaniam
Infirmus rediens
Obiit in Navi Die 19 Septembris 1897
Annis natus 56
Hic jacet
R. I. P. A.

I began this letter on October 23, it is now December 21, so you see how the time has passed. Reaching Colombo, we visited the Fathers there, as our supply of Mass wine and candles was running short. I was surprised to learn that there were some 22,000 Catholics on the Island of Ceylon, and in Colombo itself there were seven or eight Catholic Churches. We were obliged to go to the Seminary on the outskirts of the city to secure the wine. Here we met the Right Reverend Bishop, just returning, with Lemkuhl and other authors of Moral Theology under his arm, from the class of Moral Theology, of which he is professor. In Singapore I met an old Christian Brother, Brother

Michael, who taught when I was a student in the Immaculate Conception Parochial School. He has been in Singapore twelve years and has done magnificent work. He has just completed a splendid building, arranged with all modern ideas, and nicely accomodated to tropical conditions. Here we heard that Wilson was victorious in the elections. Here too we began to learn something of the terrible baguio which had visited Cebu on October 15. It is said to have been one of the worst in the history of the Philippines. 10,000 people were left homeless and P3,500,000 worth of property destroyed. The wind reached a velocity of 140 miles an hour, and twenty inches of rain fell in twelve hours. One of the shocking incidents of the storm was the loss of life from sharks. One of the papers relates: "A horrible feature of the disaster was the fate of three persons near Maria, island of Siquijor. An American named Jenkins and two Filipino companions, who were at sea in a vinta when the storm struck, were eaten by sharks when their craft was capsized. The steamer Tyabas foundered off Escalante, Negris; and nineteen persons were known to have lost their lives, including Captain Merz and a Miss Bessie Lambert. . . . Miss Lambert was swimming to shore after the ship foundered when sharks snapped off both her legs. She reached shore by swimming with her arms, but died soon after from loss of blood." On the morning following the disaster, a little rescuing party passed through the city; one of them writes: "Crawling under fallen telegraph poles, dodging swings where wreckage hung from twisted wires, passing round fallen houses, pausing for breath at every corner sheltered from the wind, and holding our drenched garments tighter around our body, we went forward on our journey through desolation. A little gathering of natives near a bunch of wrecked and half-wrecked shacks attracted us. We saw a tall figure in gum boots and rain coat, he was talking to the natives and giving them something, they seemed to hold him in great respect; we wondered who he was; when he turned we saw the heavy gold cross hanging through the buttoned opening of his coat,—it was Bishop Gorodo where God would have him be, among his people." Perhaps this terrible baguio with its awful loss of life was a striking chastisement of God. I heard that a few days before the storm one of the political leaders of

Cebu, a bad man, blaspheming God, had said: "What do we want with God on this earth. Let him take care of the heavens; we'll take care of the earth". There were ten vessels totally wrecked in the storm and many badly disabled.

Our next stopping place, the last before reaching Manila, was Ilo-Ilo, the episcopal See of Bishop Dougherty. There we were received by Father McCluskey, V. G., and acting administrator in the absence of Bishop Dougherty. It was about 4 P. M. when we landed and he had his carriage waiting. We visited the Convent of the Assumption Sisters, and St. Paul's Hospital, the latter being under the direction of the Sisters of St. Paul d'Chatreus. These two are the foundations of Bishop Dougherty. Both establishments are in private houses, and miserably furnished. But the Bishop has bought land in the finest part of the city for a convent and hospital. The new convent is nearly half completed, and will be ready for occupancy in June. Quite a remarkable, the people think it a miraculous, fact occured shortly before we reached there. The Government had been trying in vain to find an artesian well in Ilo-Ilo. Several places had been tried, but without success. The contractors were about to send the drilling machine back to Manila when the Bishop asked for its hire. They laughed at him, but he said he was content to try, and pay for the use of the machine. In the meantime he had the Sisters of both Communities praying for the success of his efforts. On August 15 he said his Mass and the Sisters offered their communions for the end, and on the 16th water sprang forth in great abundance from the well. The news spread like wild fire, and the people hurried from all quarters to get some of the "*agua santa*", as they called it. With an eye to business some of the artful Chinese began to sell the water, but the Bishop put a stop to this growing commercialism and fenced in the well. The grounds of the two new buildings adjoin, and the water from the well is sufficient for the needs of both establishments. Later on when I reached Manila, the Superior of the Assumption Convent there told me that the Sisters in Ilo-Ilo had put a statue or medal of St. Joseph in the well and attributed the success of the undertaking to his help. Father McCluskey was completing the preparation of a dormitory for the boys of the High School. The building was an old

hospital, belonging to the *Mitre*, and Father McCluskey was spending 5,000 pesos to put it in shape. There are, I believe, three dormitories for boys, and two for girls in Ilo-Ilo. I met the Superior of the Mill-Hill Fathers in Ilo-Ilo. He complained bitterly of the indifference of the young men and women of the public High Schools. We spoke of the adjoining province of Bacoloo. The High School is just opposite the Church. Daily the young men and women dressed in the latest approved styles, their heads high in the air with the vastness of their intellectual achievements, attend the school, yet not one goes to Mass on Sunday.

This terrible effect of the Public Schools makes me quite pessimistic at times with regard to the future of religion in the Islands. Last week I went to Magsnijal, ten miles away. I have been going to this town once a month for the past five years. Here the Intermediate School is just opposite the Church. When I reached the town last week it was about 10 A. M., and a group of thirty youths stood near the entrance; not one saluted me. This surprised me, as I was always well received by the boys last year. I approached them, but before I was very near them a number of girls came out of the grounds to salute me. Their action served as an object of ridicule for the young men. Having arranged an hour for confessions and Sodality for the girls, I continued my way to the young men. I was surprised not to see any of my old friends from last year. I met with a very cold reception: I spoke a few words to them, asked a few questions, which were answered curtly and rather disrespectfully. Then I became a little angry, told them of the evil of education without religion, reminded them that I had a good Sodality in Magsnijal last year, and intended to have another this year. "Now," I continued, still speaking indignantly, "I'm going over to the Church to start that Sodality, and all who want to enter can follow me." I walked off without more ado, wondering if any would follow; but about two-thirds came to the Church.

This spirit of indifference is well indicated or summed up in the *Philippine Free Press*, a sheet very hostile to the Church. There had been in many places very bad rice crops, and the Government undertook to develop the culture and use of corn. There were corn feasts in all the High Schools and the young were instructed in all the variety of ways of preparing corn.

Speaking of the corn feast in Capiz, *The Free Press* says:

"September 18, 1912, marked a red letter day in the economic development of Panay, for it was the day of the Dao fiesta. Through the efforts of the bureau of education, the bureau of agriculture, the province and the Philippine Railroad company this fiesta was literally a corn fiesta.

Months ago the bureau of agriculture and the Philippine Railway company sent energetic men among the farmers and land owners along the line of the railroad from Capiz to Iloilo, urging them to plant corn. This was followed by the bureau of education corn campaign, and thus everything was well prepared for a corn fiesta that made those people from the corn states of America think of their old home country fairs.

The town had been corn mad for days. All the decorations were made of corn. The street leading from the railroad station to the plaza was spanned by seven large corn arches. At the entrance to the plaza two large corn pillars had been erected in the form of ears of corn by the school children, using the ears of corn to represent grains. Over four thousand ears of corn were thus used. Twenty arches were erected in other parts of the town and around the plaza. Each barrio of the municipality had erected its corn arch. The camineros constructed an unusually large and attractive one directly in front of the school-house. All public and private dwelling houses, even to small nipa houses were decked in a garb of corn; on the outside by festoons, circles, stars, formed of ears of corn strung together; on the inside by grains of corn strung as beads, in which different colored grains were used in pleasing combinations. Even the young ladies of the place had carried the corn idea to the extent of having necklaces and hair ornaments formed from the grains. The school children had secured a truck from the railroad and had arranged a beautiful float upon which the queen of the corn festival and her court of honor rode in the grand procession."

The paper prefaces this article on the corn feast, with these words:

"Capiz is congratulating itself on the success of a very satisfactory corn fiesta. The bureau of agriculture and bureau of education worked together with the railroad company to make the celebration an object lesson

to the people. There is a change in religious sentiment when a corn demonstration can be combined with the old type of fiesta. Actual observation and the testimony of men who have lived many years in the Islands show that this change in religious sentiment is taking place, and rapidly. The young people are not held by the spectacle of genuflexions and by the sway of the priest as they were a few years ago."

"This change in religious sentiment" is, I am very much afraid, too true; but it is not a change from one religious sentiment to another, but it is a great, if not appalling indifferentism. This spirit is due primarily to the Public Schools, and secondarily to the great lack of priests in most places, and even to a lack of activity on the part of many priests, in places where they are to be found. The Mill Hill Father whom I mentioned above said: "Every child taken away from the Public Schools is a soul saved from hell." His Fathers have their Catholic Schools, asking a little contribution for them from the people, but these reply, "Why send our children to schools in which they must pay when we have the Public Schools free?" Even where the parish priest shows activity in Catechism classes on Sundays, the results are discouraging. I do not hesitate to say that here in Vigan, under the direction of Rev. Father Alfonso, S. J., we have the best Catechism classes in the Islands, the central class in the Cathedral, and six sub-centers in neighboring barrios, with an average attendance of 2000 children each Sunday. And yet in these Sunday classes, you do not find boys over ten or eleven years old. In Bantay, the neighboring town, the parish priest, a very zealous man, makes the same complaint. At the very time of Catechism, these boys are within a stone's throw of the church playing baseball. The children go to school from 7 or 7.30 in the morning and many of them are in class, with a little over an hour's recess at twelve o'clock, until half past five or six in the evening. The Government Educational Department is insane on the question of athletics. All are obliged to take part. And as if enough were not being done in this line the Commission in Manila wishes to become a committee of five, as an Athletic Committee, to push this matter more in the schools. The chairman of the Committee will have 5000.00 pesos a year. Here in Vigan, and I think throughout the Islands, the High School pupils are

obliged to go to school about half-past one, the hottest time of the day, until 4 P. M., when they are obliged to devote more time, until dark, to athletics. The last remark refers principally to those who must take part in inter-class, inter-town, inter-provincial meets. The girls are obliged to devote themselves to these games, and for me, one of the things that threatens the morality and modesty of these young women is the obligation they are under of playing basket ball, while dressed in bloomers, and even base ball, in the open field. It would make your blood boil to see the young men among us who do go to Mass on Sundays. Many of them grouped around the place occupied in the church by the young ladies, devote all their attention to the young ladies there, utterly indifferent to the solemn ceremony at the altar. At the close of Mass these young fellows line up in double files outside the church door, and the young ladies have to run the gauntlet as they pass out. Now with this spirit of the young men manifested in the Church, it is not hard to see that the modesty of the young ladies must be put to a severe test by being obliged to play basket ball in an open field surrounded by a crowd of enthusiastic fellow students. Just at present, there are assembled in different cities of the Islands, athletic groups from all the provinces of the Islands. These groups comprise young men and young ladies. For this section of the country, the four provinces of Ilocos Sur, Ilocos Norte, Abra, and Union, meet in San Fernando, the capital of Union. Three teams of basket ball, composed of young ladies meet there. They have left their homes, are travelling unaccompanied by relatives, and will live in whatsoever houses they can, in San Fernando. With the method of travelling here, these young ladies are very much exposed to danger. I once objected with the Division Superintendent of Education here to this too great intercourse between boys and girls, and he answered that it was the idea of the department to throw the boys and girls together a great deal, so as to have them become accustomed to being in each other's company! It is almost hopeless to try to do anything against existing conditions, as we have nothing to offer the children in return. The last Council of Manila obliges parents to get the permission of the Bishop to send their children to public schools, but very few, I fear, if any, comply with the obligation. Meanwhile the

young are slipping away from us. I do not think that a great many will become protestants, but they may be wholly lost to us through indifference.

Since my return, I heard of a sad case in the great city of Lavag with more than 20,000 inhabitants. Lavag is the capital of Ilocos Norte, and at the time of the revolution, its pastor, Padre Ver, was the only priest of Ilocos Norte to remain faithful to the Church, all the others followed the Aglipayan schism holding possession of their churches. For some time past this Father has given signs of what must be called insanity. His manner of dealing with the people has driven them from the Church. Some time ago he spoke severely to a little girl accompanied by her mother who was in the Church. He made remarks something to the effect, that the girl was not modestly enough dressed. The mother took umbrage and brought the case to court and Father Ver was fined.

Indignant that no one rallied to his defense, he practically interdicted the Church, i. e. he said Mass at an early hour with the doors closed. At its conclusion, he ordered the bells for Mass to be rung, and when the assembled people had waited a long time for Mass, he appeared and told them Mass had been already celebrated. It would be much better to get rid of him, even if his removal from the Church would make him recalcitrant. For under the present circumstances, it would be better to have him out of the Church, for then the people would return.

The election of Wilson sent a thrill of enthusiasm through the Islands, and the people already see the banner of Independence floating over them on March 4. I think the action of the Government officials in Manila is very blameworthy, for they fostered this spirit, by their presence at various banquets, and speeches that favored the idea of the Filipino leader. Everybody knows here that independence is absolutely out of the question, and yet these officials seem to give hopes to the people. When I was on the boat, I met a young Constabulary Captain returning to the Islands from a vacation in America. He said that some months ago the Constabulary officers had information that the insurrectionary element with its headquarters in Hongkong had planned fully the insurrection, and were about to start it, but determined to wait until the elections. If Taft was elected, the insurrection was to begin at

once, if Wilson succeeded, the leaders would wait for his inauguration to see how he would act, before declaring the insurrection. I was told in Manila, that a movement had been planned for the last 4th of July. When all the soldiers were in procession, a sudden rush was to be made on them, and their arms were to be taken before they could defend themselves. With this spirit animating some of the people, it will not be strange if after March 4, there will be trouble here. There are many of the Americans anxious to have the Filipinos rise, that they may be "put down good," and and our policy in dealing with them be radically changed. If the movement takes place a number of innocent people, especially in the provinces, may lose their lives, as out here we are without military protection. However, just here at present i. e. in Vigan, the sky is serene, and the clouds of this possible uprising have not yet appeared on the horizon.

On November 14 a parade was organized by the Filipinos in Manila to commemorate Wilson's victory. American Government officials were conspicuously absent, although as I remarked above they were conspicuously present on previous occasions where the subject of independence was talked of.

The following clipping from the *Cable News American*, November 14, giving an account of the parade is quite significant and needs no comment. The heading is startling:

21,632 IN THE WILSON PARADE

THE CELEBRATION EXAMINED UNDER MICROSCOPE.

Secret Societies Lead.

Have 40 Per Cent. Representation. Labor Unions 31.

Schools 10. Trades 4, and Bands 2.

The total number of people taking part in the Wilson celebration that marched from Calle Azcarraga to the Luneta to listen to talks on the coming of immediate independence was 21,632. This number was composed of secret societies, labor unions, school children, advertising entities, political party representations and bands of music.

The exact enumeration was as follows:

Seventeen secret societies with a total of 9,260 people, Dimas Alang, the successor of the former Katipunan society numbering 8,000.

Nine labor unions with a total of 7,370, of which the tobacco workers numbered 6,000.

Nine schools with 2,200 children and their accompanying professors among them four friars.

Adults not included in other classifications, 1,164.

Employes carrying advertising for Filipino employers of labor, 940, eleven establishments being thus advertised.

Three political parties with 270 representatives.

Thirteen bands of music numbering in all 410 people.

The unclassified adults consisted of the marshals and their assistants, the police detachment, the general and executive committees, municipal representations from Rizal and Bulacan provinces and San Juan del Monte, representatives of the Nacionalista papers and the Cyclist's Union.

The school children's representation was composed of church and private schools with the exception of a few boys from the political department of the normal school. The largest single representation was from the Liceo which included a number of children carrying wooden guns and dressed in military uniform.

A SODALITY AT CONEWAGO.

A Sodality of the Blessed Virgin, as many another approved and not compulsory form of Church Society, will, we fear, to many, suggest little more than a pious confraternity dedicated to the practice of devotional exercises, such as prayers, hymns, spiritual reading and devout instructions—in a word an outlet for the piety of the more zealous members of a congregation; but little or nothing beyond this. Such an idea, though not a calumny on the true character of a Sodality, since a "Society of Prayer" is a high name and a worthy one, does small justice to the real resources of a Sodality and the wide efficiency with which they may be used. This we have taken upon ourselves to show. We would recount a single but striking instance, when a Sodality, so far from remaining a mere miniature of the contemplative life, rose splendidly to a situation, confronted a fatal social evil, grappled with it, and came

NOTE—Paper read before the "THEOLOGIANS' ACADEMY"—Woodstock, November 7th, 1912.

off victorious. The social evil in question was brought about by economic conditions in a quiet farming district which had to suffer the derangement of a transition from farm to factory life. The district in question was the parish of Conewago, in Pennsylvania, where up to the year 1879 the congregation consisted entirely of a simple agricultural class, devoted to the working of their own farms, or engaged in the keeping of small country stores. Under these conditions virtue was the common practice of all, and immorality was unknown. But now, owing to the development of the West, and the facilities of quick transportation due to railroads, the farmers of this older more eastern settlement, found their products diminishing in value, and themselves forced to cast about for some new means of livelihood, for their farms were no longer able to support their families. Several of them at one and the same time hit upon the expedient of cigar making. Nailing a few boards together in the shape of rough tables and benches, and converting their farm house kitchens into shops, these men called in their neighbors' children, who were just too big any longer to attend the parochial schools, and too young to marry and start life for themselves, and set them to work rolling cigars. The farmer's time was taken up in transporting tobacco from the railroad station to his home, and the finished cigars back again from his home to the railroad, in writing up and placing advertisements, and in dealing with the various Tobacco Agents who soon began to find it profitable to drop into the neighborhood. Thus the boys and girls assembled in these different kitchen shops were left alone, busy indeed, but at a work which by its nature was noiseless, and in no wise hindered by ordinary conversation. The danger to such a promiscuous, unwatched assembly, thrown entirely on its own resources, chatting away all day long while at work, may be easily imagined.

It was in 1880 when the evil had had little more than a year to gather force that by the blessing of God, Father Peter Flanagan, S. J., appeared on the scene, and the means which after careful study, he selected to rout the wide-spread infection, was nothing else than the Sodality of the Blessed Virgin Mary. Gathering together all the young unmarried men and women of the parish, especially the cigar-makers, he enrolled them under the protection of Our Lady, and put down as his

first rule—MONTHLY COMMUMION—which at that time was thought frequent. Then for the first time in that place, he introduced the custom of going to confession the Saturday afternoon before the Sodality Communion Sunday, urging all to remain at home after confession, thereby keeping the young men for at least one Saturday night each month away from the saloons which sprang up in the local villages, but which, except on Saturday afternoons and evenings were but little patronized. His second rule was that each Sunday at 3.30 P. M. all the members of the Sodality had to assemble at the church to recite the Office of Our Lady, and listen to a ten minute instruction given usually by himself. His remarks in these instructions were made much after the plan followed by our Master of Novices in his daily conferences. They were prefaced by a somewhat vivid and even startling account of the more prevalent disorders current, especially among the cigar-makers, and then concluded by a clear, sometimes brilliant, and often very impressive exposition of one or other of the invocations taken from the Litany of the Blessed Virgin; and all were enjoined to use that special invocation during the coming week as a pious ejaculation.

Many instances of these instructions might be cited, as for example his stirring sermon on "Virgin most Pure, pray for us," or "Virgin most Chaste, pray for us," but I prefer at present to mention another, viz: "Seat of Wisdom, pray for us." Some itinerant exploiter of stock in Western silver mines had been working up his "confidence game," and had in common parlance "taken in" quite a number of the simple country folk, especially the cigar-makers. After their investments were made, of course it turned out that the whole thing was a swindle and a fraud, and the would-be investors found themselves owners indeed of printed slips of paper representing shares in far distant silver mine enterprises but utterly and absolutely worthless, and quite relieved of their hard-earned money. Pointing his discourse from this incident in its painful freshness Father Flanagan spoke to his Sodality on the value of wisdom; the need of watchfulness in the game of life, the constant presence of a shrewd schemer eager to defraud us of far more precious possessions than hard-earned savings; of our inability to cope with him

with mere human shrewdness, but the sureness of success with the aid and invocation of her who is the "Seat of Wisdom." Thus seizing upon some local frivolity or serious fault this zealous man turned it to good account as an illustration to point his Sodality exhortation.

To guarantee attendance he divided off the members into bands of ten, assigning to every band a custodian, whose place after the fashion of a lower corporal was at the head of every second pew, and it was the sacred duty of this custodian to mark rigidly any absentee or late-comer to any of the Sodality exercises. For this purpose each head of a band was provided with a note-book, pencil attached, which was faithfully marked up each Sunday afternoon, and every Sodality Communion Sunday morning, and collected by Father Flanagan himself immediately before the end of each exercise. Promptly on Monday morning Father Flanagan started out to visit each and every delinquent, penetrating to the most out of the way corners of the parish in search of offenders, and nothing short of sudden death was accepted as a legitimate excuse for absence or tardiness.

But monthly Communion and sermon, weekly recitation of the Office of Our Lady, Sunday exhortation, and searching inquiry into the reason of lateness or absence, were not enough to satisfy this ideal moderator. He examined and exposed the source and root of the abuses and urged the cigar-manufacturers to put order into their shops, inducing them to erect separate buildings for their factories, to place competent and responsible superintendents over their workers, and to offer small but suitable rewards for increased efficiency. Then taking his cue from the scholastic of the Roman College who first organized "Academies", in which congenial work along literary and forensic lines was taken up by his Sodality members, Father Flanagan attempted something analagous with his cigar-makers.

He secured suitable books, some from the parish circulating library, others by subscription, and taking them himself to the shops appointed some of the better educated workers to take half-hour turns at various times during the day reading aloud for the benefit of all. Besides this he incited them to sing in the shops, so that it was no rare occurence to hear Foster's classic Plantation songs alternating with the Sodality hymns, booming forth from the little weather-boarded buildings

that served as factories; and this singing, if sometimes not very melodious was at least strong and vigorous, and an effectual silencer of ribald conversation. For more than three years (1880-1883) Father Flanagan labored thus strenuously and successfully to build up a flourishing Sodality, and to keep undepleted its fighting strength. From its ranks many a young girl entered the convent, and several young men later became religious or got a start towards the priesthood; so that the seed sown was not confined to the narrow bounderies of that parish, but was carried abroad to multiply exceedingly beyond the power of any human comprehension. Even to this day every factory in that part of the country is, as a result of the early habits of the Sodalists, closed on "Holydays of Obligation" which are observed exactly as Sundays. So far as the present writer is able to discover, McSherrystown, a place of more than seventeen hundred (1,700) inhabitants, is the only manufacturing town of equal size in the United States where this is true.

In September, 1883, Father Flanagan left Conewago for his Tertianship, and the work that he had carried on for more than three years was deprived of his leadership. To comment upon this work briefly but warmly the writer feels he has a fair right, for he was a personal witness of its inception and its progress. It might well be objected that the marvellous change and reversal of conditions effected are to be attributed to the personal energy of an active man; this we may admit in so far as the efficiency of a rational agent counts immeasurably above the efficiency of his instruments. We cannot deny that this zealous and active priest might have wrought his reform by selecting another instrument for his energy and zeal, but the fact remains that out of his experience, and after study of conditions, the precise instrument which he chose to work his vital and vigorous reforms was the Sodality and all that the Sodality implies. It was the Sodality which first drew together the young of the parish and supplied them with pure ideals which were at the same time practical. It was the unfailing "Weekly Instruction" and "Monthly Sermon," each an integral part of the Sodality Exercises, that kept fresh in their minds and hearts the love of holy truths, the savor of the Blessed Mother's influence. The monthly Communion, which was of rigid obligation, was the strong right

arm of the Sodality, and needless to say its influence was felt at once in the very atmosphere of both homes and factories. It was the Sodality hymns, lightening the hours of toil, which served as a constant reminder, even while their hands and eyes were busy, that the toilers were the special children of Mary. It is true that Father Flanagan did not neglect their corporal needs, but hastened reforms that were sanitary in the construction and appointments of their places of labor; but his word would have been far less effectual with the owners of these places had it not been clear that his hold upon the people was personal and powerful; and he owed this hold to the Sodality.

So much for the practical value of the Sodality from a positive stand-point. It can only be indicated, not described, for to describe it, it would be necessary to have lived within its reach and to have felt its influence palpably breathing, in every home and shining on the face of every working girl and boy at Conewago. We say we have looked at its value positively. Perhaps a negative proof will be even stronger in its appeal, and so we shall recount briefly the effect of the relaxing and the withdrawing of the Sodality influence. For a Sodality is not worthy the name unless it is militant and active and reaching especially into the lives of the young, more open as they are to distractions, and more assailed by temptation. Who was responsible for the Sodality's decline and whatever the excuse or motive, it is not for us to say. But it is only too true that the Sodality which for three long years had been a tower of strength in the parish, was allowed to crumble and to totter and at last practically to fall. At first it was merely that the old stimulus of careful records and prompt reproof to laggards were wanting; then, by degrees, less interest was taken in the work by the members themselves. The weekly recitation of the "Office" became irksome and some began to find difficulty in keeping up the the practice of monthly Communion. In place of the *weekly* public devotions there was substituted the recitation of the "Office" *once a month*, and the time for this was no longer Sunday afternoon, which had exacted a salutary spirit of praiseworthy sacrifice of holiday time, but Sunday morning, and that during the Mass, so that little inconvenience was suffered. Many young men began to neglect their Sodality obligations alto-

gether, and the young women soon followed their example. Thus the watchword "Fidelity to Duty" grew to be merely a pious saying, and the standard of Mary which all had formerly presssed after so nobly, was now, if followed at all, followed sluggishly and from afar, for the Sodality obligations were no longer insisted upon. Instead of a cohort of vigorous youth, it had before long nothing to show but a handful of veterans of the devout sex, who had no active lives to sanctify, no young careers to mould and point to the right—to the security of coming generations of families. It is a comfort, however, to know that now since the McSherrystown part of the Conewago congregation has been erected into a parish of its own, and handed over by the Society to the Bishop, its parishpriests are making an earnest effort to restore this powerful means of grace and to revive the sterling virtues which inquiry had taught them were due to the old Sodality. But it would require that one should have been on the spot to see the subtle, but none the less substantial, effects of the Sodality's decline and decay. Not that the faith departed from the people nor that crime ever became an open cult, but enthusiasm in the service of God, delight in little acts of supererogation, a delicate love of the finer forms of virtue—all these things, the natural flowers nourished by the love of the Mother of God, withered and died, and it does not require a profound student of human nature to perceive that where the love of virtue loses its intensity, there the hatred of vice wanes also, together with the avoidance of the less remote occasions of sin.

When however all is said and done, it is clear that we do not live an aggregate, but an individual life, and so in conclusion permit me to recount an instance of the Sodality's influence on the life of one individual contrasted with the life of another from whom that influence was withheld. It is the story of two girls who were sisters, both compelled by poverty to begin early in life to earn their own living amid conditions almost identical—but the former, several years older than the other, was one of the first members of this Sodality, and enjoyed the full benefits of its first fervor, while by the time the latter was old enough to become a "Child of Mary" the course of decline had already wrought sad havoc among the Sodality's ranks. The elder of these two sisters became a nun, and for more than twenty

years taught the little girls in one of our most flourishing Jesuit parish schools, and finally succumbing to the ravages of consumption, died a most edifying and holy death surrounded by many devout members of her convent, consoled by the last rites and sacraments of Holy Mother, the Church, and followed beyond the grave by the love and benediction of those whom she had watched over and taught. But what of her younger sister whose girlhood years had not been blessed by the inspiration of the Sodality, and the grace of Mary's peculiar protection? We trust we are not mistaken in our conjecture that it was the holy nun's constant prayers that brought to her unfortunate sister a priest at the last moment, when having met with a fatal accident and unable to utter a word, absolution was pronounced over the departing soul of her whose life had been branded with nameless infamy. Surely the Blessed Mother was merciful to procure mercy; but surely too a fearful contrast had been worked out to the end between the Sodalist Child of Mary, and her, who had lost, not her faith, but first her fervor and then her innocence.

Such is the history of a Sodality at Conewago, and lest we be accused of leaning too much on conjecture, and finding effects too general in particular instances, we will only say in closing that it is a principle which no one can dispute that one who binds himself only to the essentials of faith and religion, will find it hard indeed to keep a fallen nature close to the line of Christian duty. The Sodality of the Blessed Virgin Mary is not an essential of faith but it is one of the sweetest and surest means of binding hearts young and old to a generous love of their faith and its obligations, in the love of her who is the Mother of our Faith's Founder.

If we have but pointed an instance of this, then our humble historical effort on the Conewago Sodality, which met a "Social Malady," and supplied a "Cure" for it, has not been in vain.

MARK J. SMITH, S. J.

NOTE:—Father Peter Flanagan left the Society, while in his "Tertianship," sometime during the year 1883-1884; may Mary ever Virgin, for whom he labored so earnestly, have mercy on him.

THE COLORED MISSION OF OUR LADY OF THE BLESSED SACRAMENT, PHILADELPHIA, PA.

(Continued)

In a letter dated July 20, 1905, Mother Mercedes, the Superior of the Mother house at Cornwells, and "locum tenens" in Mother Katherine's absence, wrote as follows:

Rev. and Dear Father:

Apologies at this late date for not replying to your letter of nearly two months ago would be entirely out of order, were I not able to tell you that when your letter arrived Reverend Mother was absent from home, returned shortly after, was home a couple of weeks, (during which we had our nine days retreat), and is now absent from home again, having gone off to Nashville, Tenn., to lay the foundations of a new Mission School, which our Sisters are to open early in September. I fear the Sacramentarians will never get to Jamaica, since even this new opening and sending the necessary members to our already existing missions leaves us sadly in need of workers in the vast field which seems to await us. . . . Now with regard to your proposed plan, Rev. Mother begs me to tell you that she thinks if she lives (if she lives underscored) we can aid you to the extent you mention in your letter, that is up to the sum of $1800, if you can manage to secure Sisters to take up this work and carry out the scheme as you have proposed. It seems excellent, but time only and experience can prove whether its results will be what you so eagerly and so prayerfully expect. As Mother Katherine was so very busy I did not have an opportunity of asking her whether in contributing this sum for the purpose, she intended to propose an agreement, as she invariably does, when her donations exceed a couple of hundred dollars, so that I do not know whether the inability on your part to enter into one of these or not, would alter the conditions of her promise. You can let her know in your next letter. May I again repeat, Reverend Father, that her promises are made only for one year and always with the clause "If I live" attached. In event of her death, which, I pray, God may avert

for many years to come, her Congregation could not attend to the execution of any of these promises made during her life-time. . . .

Respectfully yours in Domino,
Sister M. Mercedes,

After receiving this letter from Mother Mercedes I was very much puzzled as to what to do. It was all very easy to have a well laid-out plan in your mind, but to execute it, and sink eighteen hundred dollars in an experiment was another thing. Then again, it would require a lot of time and work to start the plan and just then I had more on hand than I could manage; eight mission chapels and another on the way, three Government schools and four private schools scattered over forty miles of territory and five Convents nearly forty miles apart, for both of which I was trying to give two Masses a week. After thinking over the matter for a long time I thought I saw a way and wrote to Mother Katherine as follows:

St. Ignatius, Brownstown P. O., Jamaica,
October 20, 1905.

Dear Rev. Mother Katherine:

I must apologize for not replying sooner to Mother Mercedes' letter of July 20th. Since the receipt of that letter I have been exceedingly busy. I had a lot of other work besides my ordinary mission work, but it was not exactly the want of time that prevented me from writing to you sooner; it was rather because I did not see my way to the acceptance of your offer mentioned in Mother Mercedes' letter.

Had I been able to decide what to say I would have long before this, in spite of every other work I had on hand, written to you. But now, after thinking over the matter, after viewing it from every possible side, after praying for light and saying Mass for the same purpose, I will tell you what I think. In my opinion the house or industrial home such as I described in my last letter to you is the ultimate object to be obtained, if our work for the poor Jamaica girl is to be productive of permanent good. Now, Rev. Mother, if you think that you can conscientiously and prudently give the sum of $1800, the sum mentioned in Mother Mercedes' letter, for the saving of Jamaica colored girls, and you think you can put that money in my hands for that purpose, I will do as follows: I will open a number of small centres. I will begin with the manufacture of a few articles which would have a certain sale. For

example, Jippi Jappa hats and certain kinds of lace work which girls here easily learn. We can sell here in Jamaica all the hats we can make. I would hire competent hat makers to come to my centres and teach my girls; I would have the girls gradually learn one thing after another. There are places where I could open these centres and with little expense. The Sisters of Mercy have in Kingston an orphanage for girls. They receive aid from the Government for these girls until they are fifteen years old. The Sisters found that many of their girls after leaving the orphanage, having nothing to do, easily fall victims to a life of sin. In fact their training makes them more desirable companions of sin, than their untrained sisters for wicked, well-to-do men. To remedy this evil the Sisters have opened a House of Mercy in connection with their orphanage, so as to give these girls employment after their time is up at the orphanage. At present these girls do only laundry work, but with assistance they could take up many other kinds of work.

It may interest you to know that there are many people in Jamaica interested in this very same work, that is the salvation of young women, and I feel quite sure, that if we could get a good start, and point to practical good accomplished, the Government and the Community generally, would welcome our effort with open arms, and in many ways assist us. There is such a demand for this kind of work and there are so many people interested in it, that sooner or later a successful undertaking will be made, if not by us, by some other body. The Salvation Army has opened a house of the kind. I went to see the General in charge of the Army here and had a long talk with him. Their house does not amount to much. There is more noise of drums and boasting than real good. There is also another society, started for the same purpose, called the "Upward and Onward Society," but it does little good. We have lately organized a "St. Vincent de Paul Society" here. I could work in union with them. In this society there are some shrewd business men. I tell you these things in order to show you the state of the public mind about the matter, and what a demand there must be for this work, since there are so many people thinking about it and anxious to aid it.

With regard to the agreement which Mother Mercedes says, "you invariably propose" when your dona-

tions exceed a couple of hundred dollars, I wish to say this, that if you should decide to give money for this work and wish an agreement, I will sign an agreement along the lines of the copy you sent me some time ago. I will also have or request my Superior to do the same, and if you wish I will also ask the Bishop to sign it. I would request that if you decide to give assistance to me for the work in saving young women from a life of sin, that you follow your original offer, namely, that you allow me sixty pounds or three hundred dollars or a part of it to be used in other ways than in the industrial scheme. There are many ways in which money can be used for the same purpose and often do greater or more efficient good. For example there are thousands living unmarried lives, waiting from year to year for a little money, which they persuade themselves they need to get married; they want clothes or a ring or something of the kind."

In reply to this letter, November 4th, 1905, Mother Katherine wrote: "Your letter arrived a few days ago and was read with much interest by the community and myself. We all appreciate the zeal and self-sacrifice your mission work entails and are deeply interested in hearing accounts of your labors. We also appreciate the fact that the work which you are contemplating must of necessity be gradual and that only before Him from Whom nothing is hidden will they be duly weighed and measured. Your plan as outlined in your letter seems to be the result of much prayer, and therefore we think your suggestions, as contained there, are worth trying. Under these circumstances we do not think it necessary to have the agreement before spoken of considered, since the money used for such purposes can scarcely ever revert to any other works. I am enclosing in this letter nine hundred dollars, or half the sum promised you in a previous letter, under certain conditions. I pray with all my heart that it may enable you to execute some of your zealous projects in this particular work of reclamation, and be the means of giving joy to the Sacred Heart of our dear Redeemer by the good your efforts will accomplish. We do not ask for the agreement to be entered into or signed, but if you will pardon our request we should like to have an account of how the money has been used and how the work is progressing in your industrial centres."

In all these negotiations I had the hearty approval of my Superior, the Rev. Father Patrick F. X. Mulry, one of our most experienced Jamaica missionaries. He had the project at heart and considered it quite practical. I began at once to start the work. Mr. Cyril Henriques, a young Kingston merchant and practical Catholic, engaged to buy all the Jippi Jappa hats I could make. He told me that he had an unlimited demand for them. As far as I am informed these hats are made only in Jamaica. They resemble the Panama hat, but are lighter and more pliable. You can wrap up a well made Jippi Jappa hat like a handkerchief and put it in your pocket.

Mr. Henriques was to supply me with the straw from which these hats are made; he was also to get me expert hat makers whom I would pay to teach my girls at my different centres.

My intention was to start with the House of Mercy, in care of the Sisters of Mercy, in Kingston, and then open centres at the Missions of Alva, Murray Mountain, All Saints and Falmouth, and gradually branch out over the island. But just then, unworthy of starting such a body and soul-saving work, I became ill and was compelled to leave Jamaica for what was thought, a few months. Before sailing for America, April, 1906, I left a note in my bank book, which I left with the Superior, stating the object for which the $900 was given. I had had a talk with Rev. Father Collins, now Bishop Collins, who had then recently been appointed Superior, about these industrial centres. He also was in favor of them, and said, that if the Sisters did not start the work soon, he himself would do so.

In the following July of that same year, 1906, when Father Mulry came to New York to attend the Provincial Congregation, he told me that Father Collins had used the nine hundred dollars in the purchase of a property and the starting of a Jippi Jappa hat factory in Kingston. He said that this hat factory was a great success, and gave employment to seventy girls. When I heard this, with the permission of Father McKinnon, the then acting-Provincial, I called upon Mother Katherine to inform her, according to her request and my promise, of the use made of the money she had given to start industrial centres for the saving of the poor Jamaica colored girl.

While on this visit, Sister M. John, whom I had met while giving the retreat there, spoke to me of a little Sunday School for colored children she had charge of in North Philadelphia, which was held every Sunday afternoon in an old hall belonging to St. Elizabeth's Church; and which Father Dornhege, the pastor, allowed her for that purpose. She was very much disheartened over the poor results of this Sunday School and the difficulties connected with it. She spoke to me in a despairing way about it, and thought of giving it up as a waste of time. To encourage her, I said: "You should not be disheartened. Who knows but your little colored Sunday School may some day be the foundation of a colored mission and colored church for North Philadelphia." She brightened up considerably at that suggestion. I also said: "If I am well enough, and allowed to do so, I will give a mission for your colored people during the Christmas Holidays." Evidently she told Mother Katherine what I had said, and as a consequence at the approach of Christmas I received a long letter from Mother Katherine, dated December 2nd, 1906, from which I quote as follows: "The remembrance of your devotedness to the Negro race keeps you before my mind very frequently, and yesterday I took the liberty of speaking about you to our Most Reverend Archbishop. I shall explain myself. I had occasion to go to the city on business, and being solicitous about the Sunday School at 28th and Burk Streets, I asked him whether he would object to having a mission preached there to non-Catholic negroes by the Jesuit, Father Emerick. His Grace had no objections, but said I should consult the pastor of St. Elizabeth's Church, Father Dornhege, since the people were in his parish. After seeing His Grace I called on Father Dornhege and began to speak about the colored Sunday School. I was just about to suggest a mission there to arouse the people, when before I ended my remark, he excused himself and gave me his ideas. They seem so exactly like our own views that I want to ask you if you do not think his suggesting what he did, without any intimation of a similar desire on my part is entirely providential. He said, he has thought very seriously about what he suggested, and that he thinks the plan, if pursued, would be very profitable for the colored people. The greater number of negroes are around Stiles, Seybert and

Ingersol Streets below 18th Street and in the Gesu Parish. He thought if five or six houses were purchased in one of these places at a reasonable rate, the ground thus purchased could be used for the erection of a church and school combined, and that since the colored people could not support a priest, one of the Fathers from the Gesu could attend this work, while at the same time living in community at the Gesu Rectory. He did not think a mission would be the thing at all, but gave the above suggestion instead. I was amazed that he should suggest a Jesuit, because diocesan priests usually do not do so. Yet I think the idea a fine one, what do you think? He thinks that the spirit of St. Peter Claver animates many of your Fathers, and the knowledge of how to deal with these people is of great advantage. This is only a letter of enquiry. Do you think, Reverend Father, your Superior would permit you to take up the work? Has any permanent duty been assigned you? Perhaps Our Lord let you come back to the United States for something like this. Has your health improved sufficiently to warrant your taking up such a work, were your Superior to assent? I should love to know God's will in this matter. I am going to wait until I hear your opinion on this matter, then I shall write to your Superior suggesting the plan. When you reply, kindly let me know to whom I should write. Shall it be to the Provincial? I feel certain that if Our Lord permitted you to take up this work in the northern part of the city that many would enter the fold of Christ. You may know how anxious I am about this, when I tell you I am sending this letter out by the first mail Sunday, that I may know your opinion and what you think is God's Holy Will. Meanwhile I shall pray that His Grace may direct us all to do what is most pleasing to Him. With very best wishes and begging an early reply, I am," etc.

This letter I showed to Rev. Father Provincial, who came shortly after I received it to Fordham College for the annual visitation. His Reverence said that it would be an excellent work and preeminently a work of the Society, and bring us vocations, but that we had not the men to undertake it. In a few years he thought it would require two or three men to take care of it. Just now, he said, we have not enough priests for Jamaica, and English-speaking Jesuits are wanted for the Philippine Islands. He did not altogether refuse nor did

he consent to undertake the work, but reserved his decision. He said he would put the matter before his Consultors. To this effect I answered Mother Katherine's letter, and I told her that I thought the idea of a new mission in North Philadelphia for the colored people an excellent one, and that in a few years with a little push and zeal a large and flourishing mission could be built up. Not long after this Father Provincial went to Philadelphia for his visitation. While there Mother Katherine called upon him to plead the cause of the new mission, with the following result, as she writes in a letter dated February 4, 1907.

"When your last letter reached me I was absent from home and my delay since then has been unpardonable. The fact is I had been awaiting an opportunity to see your Very Rev. Father Provincial about our dear Philadelphia colored people. That privilege was given to me last week and I doubt not that your fervent prayers for this good work disposed his heart so favorably towards the attempt to organize some kind of a missionary endeavor among the colored people of the upper part of the city. He hopes to be able to spare one of your Fathers in a couple of months, and although he is not quite certain who shall be appointed, I am hoping that our dear Lord will have this work for you; but of course your Father Provincial was not definite about the appointment. There seems to be some difficulty about locating. The Gesu Parish will not be anxious to have it in their limits, and St. Elizabeth's Parish will not wish it in theirs. This question is still unsolved, where to rent a house."

Father Provincial had put the matter before his Consultors, had talked it over with Father Cornelius Gillespie and the Fathers at the Gesu, and decided to consent to take up the work in the beginning of the scholastic year of 1907. The reasons for taking up this work I understood were: The excellency of the work, respect for Mother Katherine, whose personal merits were so great, and to whose father and herself the Society owed so much, as benefactors of our two churches in Philadelphia, and our Colored and Indian Missions, and also because it was thought that if we had charge of the Mission we could more easily control its location. It was sure to come, it was now only a matter of time, when the colored mission would be opened. In fact it had to come very soon since Mother

Katherine made up her mind to have it. She is a very determined character, and once she makes up her mind to do a thing, it must be done if possible. Moreover, Archbishop Ryan had the highest regard for her, and would grant her anything in his power. On one occasion, I believe, he publicly referred to her work as giving glory to his Episcopacy in Philadelphia. Father Dornhege also wanted it, and wanted to locate it in the Gesu Parish. And some of the Gesu people also, I understood, were anxious about the number of the colored folk that were already darkening their door. They were afraid that the too close proximity of a large number of the colored people might injure the Gesu Church and St. Joseph's College. It was therefore thought that if we had charge of the new Colored Mission we could prevent it from locating too near the church and the college.

Mother Katherine, not satisfied with her previous success called again upon Father Provincial and requested him to take up the work without delay. He consented to her request, and not long after coming to Fordham College, he appointed me to open a mission for the colored people in North Philadelphia.

I was stationed not at the Gesu, near what was to be my new field of labor, but at old St. Joseph's, as it is familiarly called, about three miles away. It was thought that if I was stationed at the Gesu, my presence would draw too many colored people around there.

Perhaps Providence was in this. St. Joseph's was the cradle of Catholicity in Philadelphia, or as our venerable Father Bernard McGuire once said: "It is the cradle of Catholicity in this part of the world; and is consecrated by a thousand happy recollections." It was there that the present St. Joseph's College was born and grew to manhood, and St. Joseph's was the mother of colored mission work in Philadelphia. It flourished there for over a hundred years before it was taken away from us, and given to the Holy Ghost Fathers in the year 1896, and became the colored church of St. Peter Claver, now situated at 12th and South Streets. Father Thomas Reid, who is now stationed at St. Joseph's Church, told me that he was in charge of the colored Sunday School in 1896, at St. Joseph's, when the transfer was made, and that he sent his colored children up to St. Peter Claver's. It is a case of history repeating itself. Martin I. Griffin, an historian

of considerable merit, lately deceased, wrote a booklet called "The History of Old St. Joseph's." On page fourteen of this booklet we read as follows:

"The clergy of St. Joseph's were the first to take measures for the preservation and increase of faith among the colored Catholics of the city. It was important that the spiritual interests of this class of these children of the church should not be neglected. The first effort was made in 1847, when Mass was sung for them at 8.30 o'clock. The celebrated band of Frank Johnson furnished the music, and the black nightingale or lark, Miss Grinfield, sang frequently. The colored people used to assemble in the old church almost from the beginning of the century. Father Lilly took a special interest in their behalf, and in May, 1858, the services for colored persons were resumed. Vespers for years continued to be recited on Sunday evenings. Many conversions were the result of this work established by Father Lilly. I was present on April 7, 1861, when nine colored converts were baptized by Father Barbelin, and on Easter Sunday, when fourteen were baptized by Father Di Maria."

Many of the old colored people of Philadelphia remember old St. Joseph's with affection. I saw a most striking picture of Father Barbelin with his crucifix, in the home at Germantown,of an old colored family. One old colored person told me that when the colored people were removed from old St. Joseph's to the then new St. Peter Claver's, seventeen years previously, a census was taken of the colored Catholics, good, bad and indifferent, and the total was 1700. When I went to Philadelphia I think I can say that there were not over that number of practical Catholics in a colored population of nearly ninety thousand. I found everywhere fallen-away Catholics. Of them there must have been over two thousand due to the lack of interest in their welfare.

I arrived in Philadelphia May 29, 1907. Unfortunately a few days before my arrival Mother Katherine had sailed for Rome to negotiate the approbation by the Holy See of the Constitutions of her Congregation of the Sisters of the Blessed Sacrament. She was to be away for three months. This was of course a great disappointment. Nothing could be done without her.

The next day, Corpus Christi, Father Michael Byrne, the Superior of St. Joseph's and I went up to the northwest part of the city, east of Strawberry Mansion. There was need of a parish in that locality. Fathers Gillespie and Byrne thought it would be just the place to locate the new Colored Mission, if there were enough colored people living in that neighborhood to justify us in placing it there. After tramping around for some time looking up the colored sections, we concluded that, though it was not the most desirable place for a colored mission, yet on account of the great need of a church in that locality and some other reasons, it could be made to suit. We picked out a vacant lot at 28th and Diamond Streets as the site for the new church. On May 31st, with Father Byrne, I called upon His Grace the Archbishop to inform him of my appointment. He seemed surprised that I should be stationed at St. Joseph's and not at the Gesu. He advised us to select a site not too near a white church, as white people would come to the colored church, and you can't keep them away as it is a Catholic church. His Grace remarked that he looked upon colored churches as a necessary evil. He considered the starting of this mission an experiment of Mother Katherine's, who, he said, thought if a mission were opened, converts would be made. He did not think that there were enough colored Catholics to justify opening another church for them in North Philadelphia. He told me to call upon Father Dornhege, Rector of St. Elizabeth's Church, in whose parish hall the Colored Sunday School was held, and under whose management it was.

After looking over the locality above mentioned several times, Father Byrne and I called upon Father Gillespie, to see what he thought of our calling upon the Archbishop relative to locating the mission in the place we had selected. Father Gillespie was quite decisive in his opposition to our calling upon the Archbishop about any locality. "That must be done," he said "by Mother Katherine. There is a great deal of opposition to us in Philadelphia; we shall never be allowed to open another church here except through Mother Katherine. We must allow her to do all the negotiating; we must keep in the back-ground; we must wait until she comes home." Father Gillespie was

right, as I found out only too well afterwards. Nothing then could be done until Mother Katherine returned.

I started to look up the colored people in North and West Philadelphia and Germantown. I went well over these places, getting acquainted with the colored people, and making what I may call, for a better name, a black map of Philadelphia. I took an ordinary map of the city and wherever I found a street inhabited by colored people I marked it black. This was not the work of a day, but a long, tedious work. When I got through I had a veritable black map of Philadelphia. I hunted up all the suitable sites I could find for a colored church, so as to have them in readiness by Mother Katherine's return. Among these was a beautiful piece of land in a select place on Thirteenth Street opposite to Fairmount Park, in the same locality as the one above-mentioned. I wrote to Mother Mercedes, Mother Katherine's *locum tenens*, about this place. Her answer is now interesting in view of what has taken place, as it shows what were the ideas of Mother Katherine and the Sisters of the Blessed Sacrament relative to the mission they had requested us to open. Mother Mercedes wrote: "The letter about the property was sent to Reverend Mother last week. I hope that it may reach her before she leaves. In a letter which she wrote to one of our Indian Missions, she remarked that she expected to stay in Rome only two weeks. In that event the letter will miss her. However I think she will be detained longer in Rome. The question of purchasing property for the building of a church never came to her, or she would have left directions to us. She only spoke of renting a house, thinking, I suppose, that that was the only way to begin. I hope God will enlighten her to answer satisfactorily if it be for His glory and the greater good of souls." As is evident from this letter Mother Katherine had no definite idea of what the mission would be, nor had she thought of putting a large sum of money into it. She at first wanted to rent a house. When she returned from Rome it took me some time to dissuade her from that. I told her: "You must buy. No one will rent you decent property for a negro mission, and if you do succeed the neighbors will make such a fuss you will have to leave." She gradually became reconciled to buying property, but had no idea of spending a large sum of money on it.

In selecting the site for the new mission, I had four things in view. To locate it on the best street and in the best environments I could, to make it as central to as many colored districts as possible, to place it as far away as possible from the Gesu church, and not near a church for white Catholics. Each one of these proved a serious and a difficult task. I would not like to undertake it again. I would rather open five hundred colored missions, than select the site for one in one of our large cities. By far the most difficult thing was to keep the site out of the Gesu Parish.

The colored people had for years gradually been invading the more select North Philadelphia, at first getting a foot-hold in the small streets, and then making their way into larger and more important streets. The white people moved away at the approach of a colored family. If a colored family moved into a street, one by one the white families moved out. This invasion by our colored friends caused consternation to property owners and not a little worry to adjacent parish priests. The parishes most affected were, the Cathedral, St. Francis Xavier's, St. Malachy's, The Gesu, St. Elizabeth's and The Assumption. The Gesu was especially affected, not because more colored people lived within the limits of the parish than in the other parishes mentioned, but because the Gesu was more in the centre of the colored districts than the others. There were, I think, more colored people living in the parishes of St. Malachy and St. Elizabeth than in that of the Gesu. But the Gesu, on account of its position, was the natural site for a colored church. So there was real danger, if I may use the word, of the new colored church being located in our parish.

The Gesu parish was the natural site. Father Dornhege, as we saw from Mother Katherine's letter, wanted to place the new colored mission there. "The greater number of negroes," were his words in her letter, "are around Stiles, Seybert and Ingersol Streets, below 18th Street, and in the Gesu parish. He thought if five or six houses were purchased in one of these places at a reasonable rate, the ground thus purchased could be used for the erection of a church and school combined, &c." Father Dornhege was one of the Diocesan Consultors and to all intents and purposes in charge of the colored Catholics in North Philadelphia, and consequently supposed to be the best informed as

to where the colored people lived, and best qualified to suggest a location for their new church.

Again, the new church had to be placed where it would be most serviceable and accessible to the largest number of colored people. The question therefore of placing it at a very great distance from the Gesu was simply impossible. Archbishop Ryan, Bishop Prendergast and the other Diocesan Consultors would never consent to such a proposition, still less would Mother Katherine put her money into such a project. The only thing practical was to locate the new mission as far as possible from the Gesu and where it would least affect our parish. And this I think was accomplished in locating it where we did. Several times while we were searching for a site for the new mission, available property within the limits of the Gesu Parish came up, but I always refused to consider it; one was the large Presbyterian Church opposite St. Joseph's Hospital, on Girard Avenue near 17th Street, another was a property at Broad and Jefferson.

(*To be continued*).

SOME LITERARY RELIQUES OF MR. DANIEL FORD, S. J.

(Entered the Society at Frederick, July 15. 1857. Died at Santa Clara College, October 24, 1870.)

After he had suffered a stroke of paralysis, and several years before his death, Father James Doonan gave over to me a number of letters which had been received by him. Among them were the following from Mr. Ford, S. J., who had been a fellow novice with both of us. It is thought that they will be interesting and instructive; and though in one of them he charged Father Doonan to destroy them, yet it will be considered gratifying perhaps that this was not done.

Mr. Ford was a native of Lowell, Massachusetts; and after having been some time at our College at Worcester, entered the Society at Frederick, Md., in July, 1857, when he was twenty-two years of age. He was of remarkable talent and mature beyond his age in his knowledge of men and books, and in his taste for literature, especially poetry and the drama. After taking his vows, fear was entertained that he would be a victim

of pulmonary consumption, and in the autumn of 1865 he was sent to Santa Clara, Cal., in the hope that the climate would benefit him. He returned to Georgetown in less than two years; but the eastern climate brought on dangerous symptoms, and he went once more to Santa Clara in the autumn of 1867, and died there in October, 1870, after a lingering and painful illness.

He was a genuine poet, of a sensitive and emotional temperament; and hence the explanation of some expressions which may seem to indicate intense and exaggerated feeling; besides, as he says in one of the letters, a vulture in the form of pulmonary consumption was eating away his life, and yet would not kill him at once. He was often light-hearted and humorous, but could be also profoundly meditative and serious. It will be seen from the following letters that, through all his varying moods, he possessed, in a remarkable degree the true religious spirit of the Society. A Father who lived in the house with him when he died, and was present at his death, has told me that he was a very successful professor, had charge of the dramatic society, was very popular among the students—that his death was accompanied with entire resignation to God's will, and was most edifying.

JOHN J. RYAN, S. J.

Loyola College, Baltimore,
June, 1912.

The following letter is from Georgetown, whither Mr. Ford was sent at the beginning of his second year as a junior scholastic.—Ed.

To the Scholastics at Frederick.

Georgetown College.

Dear Brothers in Christ:

I cannot resist your urgent parting request, or my own uncontrollable feelings which prompt me to communicate with you. And, if my strength holds out, I assure you that the present "communication" shall be a very long and wordy one. I'm not going to polish my sentences, or stick in posies of oratory, (like cloves in a ham—more for ornament than use). I trust you think more of me than of my rhetoric, and have less regard for my style than for my heart.

The ride hither was very tiresome. We had to wait an hour at the Monocacy Junction for the train, and when it came, it was crowded. The cars were very hot,

very dusty and very smoky; the last fact evident from the faces of those who had been riding some hours. It was amusing to see well dressed ladies with eyes colored as if the artistic touch of none but a Sayers or a Heenan (well known prize-fighters,) had painted them. Many a face which nature never meant should be so adorned, now wore whiskers and moustache; and before the end of the ride, I saw children whose paternity, I should suppose, any *white* man would much dislike to claim.

Everybody received me very kindly. Brother Dugan had room number fifteen all ready for me. During the journey I had been in an excellent mood. But on arriving here my spirits sank when I found that in this big houseful of people I was to be without companions. The scholastics are all doing double duty, being engaged both as teachers and prefects from early morning till late at night. I have seen Misters Bahan and King for five minutes, Mister Strong for about twice five, Mister Peters three times five (I am *au fait* at the multiplication table). I entered on duty the first night after that of my arrival. For the first few minutes there was a general desire to see what stuff the "new prefect" was made of, but the instructions of Father McGuigan, with those of my friend ———, were so effective that every thing was soon in working order. The studies lasted from six o'clock to eight.

The next day I took my first promenade (solus) around "the long walk." I looked out for spots where I thought some of you might have loitered, sat, played. I admired the fine old willows, with their heads so expressively bowed. I drew near a large beech whose trunk was covered with hieroglyphs, and sought in vain for such initials as —— or ——. In short I did all those foolish things which a man does only when he's in the blues. On the pump at the cistern I found in large capitals the full name of ———, (one of the scholastics).

I next strolled into the graveyard. It is laid out very neatly. There are fifty-eight graves in it. As I stood before a headstone to which I was attracted by the name on it, (remember this was the *seventh* of *September*, 1860), I read "William Hobbs died September seventh, 1859, in his twenty-sixth year." The little coincidence startled me, and I involuntarily said, with a shudder, as I recalled the person now dust and ashes

beneath me, "Good God! must *I* die like him, and die here?" It was the voice of nature crying out against the divine will. My deformed nature is strong in me yet; and I am too much of a materialist and too little of a spiritualist to be prompt in resignation.

I have a splendid view from my room; every thing is done for my physical comfort—*mais, que sais je?* Breaking a man's heart is not the way to mend his lungs, and I think my heart was mashed up the other day, and the biggest part of it was left at Frederick. I seem to want nothing but company. In your next retreat, when you meditate on indifference to companions, resolve also upon indifference as to *no* companions. What should I do on a rainy day? Does it ever rain at Georgetown? What will I do when it becomes winter? When!—well, I shall do the will of God, I hope. I would have had to begin this kind of life some time, so there's no good in being blue. Yet I write these things that you may know what to expect when you leave "sweet home." In such a case, if your feelings be anything like mine, I recommend to you the fiftieth chapter of the third book of Kempis, which I accidentally opened to-day. I will soon make companions of the boys, and do as everybody has done before me. Already it seems to me that the passion of sadness which flamed up so fiercely in my soul has lost much of its intensity; and time will soon smother its last embers. For, as Schiller says,

"What pang
Is permanent in man? From the highest
As from the vilest thing of every day
He learns to wean himself; for *the strong hours conquer him.*

Don't imagine I am complaining. It would be very ungrateful in me to do so, after all the undeserved kindness of my superiors. But talking to you is a kind of safety-valve, by which the extra pressure of my "feelinks" is let off. As to my health, I am improving, or shall improve as soon as I get over these "doleful dumps," (in nautical language)

I'm afraid Father Rector, (yours), will think I'm overtaxing my chest. But I have read only Rodriguez since I came. (You'll find my condition well described under the definition of a *fool*, given on p. 290, in the treatise on Conformity). And I have written nothing but this letter—bits at a time. I have been interrupted

by the doctor who came to feel my pulse; again by Father Minister, who brought me from a high flight, down to such matters of fact as, how many pairs of stockings and drawers had I; again by good Brother Hill, who came to keep me company on Sunday.

Well, I've written you a deal of nonsense; but I don't know how I could show more confidence in you, than by writing as I have done. I expect an immediate answer from one, or all of you. Let it be immediate any way. Please give my respects to the Fathers of my acquaintance, and my love to everybody, especially the Lay-Brothers, who, I think, pray for me. And *a propos*, I beg that you will do likewise. If you wish me to recover my strength, so as to go back during the year, (as I should be glad to do, in order to brush up my Latin under a good teacher), then please to say one *Hail Mary* a day, each of you. It is not much for each one, but the amount is a great deal.

Helas! I could talk to you all day, but my pen is so much slower than my thoughts; and the writing so weakens my chest; and thus many things remain unsaid.

How I hate to say "good-bye!" and yet I must. So, my ever dear Brothers, with a heart full of affection I embrace you, God knows how fervently.

Your Brother in Christ,
Dan'l Ford, S. J.

Monday, September 10, 1860.

Georgetown College,
October, 1860.

My dear Brother in Christ.

Since my last letter to you, the month has changed its name; a fact impressed on me during a walk this afternoon. The beech retains its glossy green, but the oaks are russet and the maples brown, and there are thousands of shades and hues among the leaves, which, countless as they seem, are yet not more numerous and varied than the feelings they excite. My pathway makes me think that the Workman who has been tinting the boughs above, has scattered his gilding liberally upon the ground. The tardy brook is made more sluggish by the accumulation of heaps of dead leaves. The shadows of the trees begin to lengthen on the smooth slopes of verdure while it is yet high day. A croaking frog has lost the vigor and timorousness of two months ago. The thousand chirping insects of the meadow begin their song later in the day, and are

hushed earlier in the evening. The dew clings longer to the ground, and in shady places it scarce disappears at all. In a word it is October.

October 19th.

For the twentieth time I set about doing what you and I so much wish. My silence, no doubt, makes you think I am unjust to you; but in truth I have only been kept from writing till now by my unwillingness to inflict upon you the expression of the only thoughts and feelings which would arise whenever I recalled Frederick. It is said that a drowning man has all his life pictured to his imagination. My own present experience is scarcely less strange. The incidents of the *last* year are hardly ever brought before my mind except intentionally, while the two years of my noviceship, which I had quite forgotten for a twelve-month, present themselves with the distinctness of yesterday. The duties, pains and pleasures of the novice life are all vividly represented to me; and I could fill many a page by reminding you of the persons, places and the little events in our quiet life of two and three years ago. Yet how can I help wishing that it had continued longer, or thinking that it had been better for me if life itself had closed during it? Of my previous life I may say that I had not merely found the truth of what Shakespeare says, "All the world's a stage," but, unfortunately for myself, I had been "behind the scenes," and learned more than it was for my happiness to know. How could I, then, but love the new world of the religious life? And if for other reasons my heart yearns towards the place where you dwell, it is because it is attracted by the companionship of those who shared with me the novitiate life. Moore described the glory of Avoca: yet he told us that, though nature had lavished such wealth on the scene, the charm which made it forever beautiful in his memory was,

"That *friends* the beloved of his bosom were near."

But what to you are these merely human feelings? Let me go to something that will more interest you. I think I can boast of having had a taste of real prefectship. Last week Father McGuigan (first prefect of the small boys), fell sick. In honor of the event the boys got up an ex tempore celebration during my night studies. Torpedoes flew around "permiscuously," and

the performance closed with the smashing of a few panes of glass. The next day, (Thursday), I was called into service. Rose at quarter before five, sanctified several parts of the house by making my meditation therein, kept Father McGuigan's class, and after "prefecting" all the afternoon, proceeded to the study-room for my two hours session in the evening, with the full conviction of a glorious time coming, as a plan had been concocted during the day for improving on last night's celebration. My imagination had supplied me in advance with the details of the glorious time aforesaid. I pictured my anxious friends at Frederick reading on the first page of next week's "Frank Leslie's Illustrated,"—"*Full account of the great riot at Georgetown College! Horrible butchery!!*" And then I fancied my anxious friends looking at the pictures. "*Scene in the study-room at the height of the riot*," in which was to be represented your humble servant on an eminence, in the attitude of Napoleon crossing the Alps, or of Washington at the surrender of Cornwallis, while all beneath, the air was thick with a promiscuous assemblage of inkstands, brick-bats, books, rulers, chairs and so forth, all in a state of rapid migration towards my devoted head. Then there was to be a "*Correct picture of the body of Mr. Ford, showing the six holes where he was stabbed with a brick-bat, and the nineteen wounds* where he was shot with ink-bottles." Then "Picture of the chair in which Mr. Ford sat when the Bloody Butchery was done." "Picture of the boy who confessed having done the B. B."

These and more such scenes crowded upon me as I heroically walked towards the study-room, that altar where I was about to be "sacrificed," when some one informed me that the plot had been discovered, the two ring-leaders taken; that one of them was already spending the evening at his paternal mansion in Washington, and the other was making his final admiration of the beauties of Potomac scenery, through the bars of a third-story window in the infirmary. To my great disappointment I sat through my two hours wholly undisturbed. I am having the painful conviction forced upon me that I shall never die in any famous manner after all.

You may conclude from the above that I am getting strong. Could any but a well man go through all that I have told? It is only occasionally that the pain in

my chest comes back; and I never have to lean against a post now to keep from tumbling down. I was relieved from unusual labor by the arrival of ———. There is a bit of the pleasantest news for all of you, especially perhaps for Brother Doonan; but it is not ripe enough to tell yet. Father Paresce will probably give it to you in due season.

We have some ninety small boys. About one third of them are in the sodality of which I have charge. And that reminds me of the fact that I preach every Sunday for fifteen or twenty minutes, *in earnest*, and scarce think of it till an hour before the time; while you make a fuss for two weeks over a make-believe sermon of half the length. "Don't you wish you were me?" Who among you has (or have) preached so far? Father Provincial was here the other day.

Wednesday, October 24.

I have lost Mr. Tisdall. He went to Baltimore this morning, "in good health and spirits."

Father Aiken has a room in the infirmary here. He says Mass once in a while, and sometimes manages to walk a little in the yard; but his face is utterly bloodless, so that he resembles a piece of animated statuary rather than a thing of flesh and blood.

When I wrote the first part of this letter three or four weeks ago, I spoke of the first indications of autumn. In the little time since then, how great the changes! I talked of the trees then, but who now can tell what the golden maple looks like when burnished by the brilliant, level rays of the early sun? What words can paint the splendor of the Potomac banks rising yonder in many-flamed majesty? The placid water, the flat-boat below there hauling a seine, the canal-boat man musically bugling a warning of his approach, the grand expanse of such sky as is seen only in autumn, the multitudinous hues of foliage in the back-ground. Ye gods! how utterly futile and powerless is all language when I gaze on the picture these things form; a picture daily changing to more exquisite beauty, preparatory to final decay! How bitter my emotions when forced back upon their source by the absence of those who, were they here, could be moved with me! *N'importe.* There is rest in Heaven, and no unanswered emotion. Let us try to get there. Help me, you who are on the way.

If you have waited long for my letter, the letter will be long enough when it gets to you. I have written much of it for all, though I have addressed it to one. But *that* was to make sure of an answer. I cannot express to you, dear Doonan, how much pleasure your letter gave me, and how much you obliged me by it. What great happiness a little act of kindness often confers. If we only knew how much, we would never withhold it. My love to all, those especially who were mentioned in my former writing. My most earnest respects to Father Hitselberger. I cannot mention your names, for there are so many of you. Yet you may believe that you hold a warm place in the affections of

Your Brother in Christ,

D. Ford, S. J.

Brother Doonan and the scholastics of Frederick, Md.

RIZAL: HIS DEATH AND RE-INTERMENT.

Rizal is the Robert Emmet of the Filipinos. There is, however, a notable difference between these two popular idols. Rizal was for many years a renegade from the religion of his people, and did much to defame its priesthood. He was a revolutionist of the modern type, and does not gain in consequence. Whatever complaints the Filipinos had against Catholic Spain, they were absolutely nothing in comparison with the wrongs of Erin. Rizal has been made a hero distinctly by the revolutionary element; his fame is largely the result of a propaganda. His cult is taught in the schools, encouraged by the American schoolmaster for his own patriotic purposes. But his fame has grown colossally. Press, politics, organizations, public gatherings, have incessantly swelled the tide. He crystallizes for the Filipino all national aspiration; he is the one model held up for the restless, rising generation which has been inoculated with the toxine of revolution. No literary re-union, no school exercise, no political meeting, will omit the hymn, speech, or essay, in glorification of Rizal.

Yet Rizal did not die in battle for his country, but, on the contrary, was endeavoring to get away from it. He was executed for treason, or rebellion, against the lawful authority of Spain; and of his large part in inciting and organizing the Filipinos to revolt there is no

doubt whatsoever. I once asked a native Filipino priest what he thought of Rizal. He answered that he was the chief cause of all the evil which had been brought about by the revolution. Fifty thousand slain in the war with Spain, perhaps as many more in the conflict with the Americans, the hatred of the religious orders, the masonic propaganda, the apostacy of many, and the indifference of still more—such were some of the chief evils to which the priest referred.

A controversy has been idly raised, and recently resumed, regarding the conversion of Rizal before he died. No one could deny the outward facts; and no thoughtful person could deny that the condemned man was entirely free to avail himself of religious ministry in his last hours or to refuse it. As a matter of undeniable fact, he voluntarily called for a priest, voluntarily received the Sacraments, and died in sentiments of piety and resignation.

Some four or five years ago, Father Pio Pi, formerly Superior of the Philippine Missions of the Society, published, in pamphlet form, an account of the conversion and death of Rizal. This was not, and could not have been, contradicted by any one. The controversy having sprung up anew on the occasion of the recent masonic re-interment, Father Pi published again his statements and arguments, with a long letter of Father Balaguer, who, with Father Villaclara, was present with the condemned man during the last hours of his life. While living in Dupitan under surveillance during the three or four years preceding his arrest, Rizal had been on very familiar terms with Father Balaguer, then in charge of that mission. After his condemnation in Manila, the Filipino patriot asked for the Fathers of his old school, the Ateneo. He received them with pleasure, and inquired whether any of his former teachers were in the city. He was told that Father Villaclara and his friend Father Balaguer were there. These the condemned man received with open arms. Almost immediately he asked to have his confession heard; but the Fathers themselves engaged him in a long conversation, or discussion, regarding the opinions he had professed and published. This revealed to what an extent his mind had been injured; and in fact it would appear that in his theories he had not any great depth or sense of logic. It was considered best to have him sign a formal retractation.

While awaiting one drawn up by the ecclesiastical authority, he commenced to write one himself. To the one sent by the Prelate, he preferred a shorter and simpler form presented by his Jesuit superior. To this he assented word for word as it was read to him. He even changed an expression occasionally to make his profession of faith more clear and emphatic. He had a difficulty about renouncing Masonry—he had joined in England—because, he said, he had not been asked to renounce the Catholic faith, and that the English Masons were good men and said nothing against religion. After a short explanation he signed the retractation in the form published some time after. It was then late, and Rizal slept soundly the last night of his life. He awoke about one o'clock, heard two Masses, recited his rosary, was married to the young woman with whom he had been living irregularly, and by various exercises of devotion, prepared himself for death. He wept to think it so near. But having received Holy Communion, and being accompanied by his religious friends, he went peacefully to the appointed place on the Luneta. Here he was shot. And here, in this open park, where all that is fashionable in Manila assembles for amusement, it is intended that the bones of the hero of the revolution should preach to the coming generation of his countrymen.

When there was question of reinterring the remains of Dr. José Rizal under his monument on the Luneta it was the officially expressed wish of the chief executive of the Islands "that the ceremony should have no political or religious character." To what extent this "officially expressed wish" was respected we may conclude from the fact that 10,000 persons viewed and venerated the remains of Dr. José Rizal in the Masonic Temple, where they were guarded and whither they were officially carried by the "Grand Lodge of the Masonic Fraternity." We quote from the Manila *Times*, that at least 10,000 persons took part in the two or three processions during the solemn celebration of three days; that 100,000 viewed these processions, and that the remains of the Filipino patriot were received in the Masonic Temple and reinterred with "masonic rites," "ceremonies," and "services."

This remarkable event was patronized, or rather fathered, by the insular government. The program was traced by the government, the various bodies of

"participants" were officially indicated, and the highest officers of the government, including the Governor, made addresses. On Friday, December 27, the remains of Rizal were carried to the Temple by Masons "named by the government;" that is, the Grand Lodge, elsewhere called the Spanish Grand Orient. On Saturday night, "masonic rites in honor of the hero were performed from 8.35 P. M to 9.45," in the crowded Temple. On Sunday at daybreak the relics were carried to the hall of the Filipino National Assembly, and exposed for veneration all day. The Bureau of Education arranged that all the schools should be represented by thousands of youngsters. There were 400 of the Trade school, 1,500 of the Normal, with thousands of the common schools. With the appointed body of freemasons were the mounted police, the Philippine constabulary, and members of government bureaus. The reinterment on Rizal Day, December 30th, under the monument on the Luneta, was followed by school games, the most attractive of which, we are told, were taught by the Y. M. C. A.

Thus the Filipino people, and especially the rising generation, were taught the importance and power of secret societies, in the founding and propagation of which Rizal had been chiefly prominent, but which he renounced before his death in the Catholic Faith.

Several of the Filipino newspapers, especially the most extreme and least Catholic, comment on the celebration by saying that Rizal stood for national independence, and that his race now demand it. The *Vanguardia* in particular, which boasts a wide popularity, adds that the name of Rizal is "the legend of a race which was born free, then enslaved, and regained its freedom only to fall back into slavery, thanks to the progress of western civilization."

The Catholic *Libertas* protested against the pagan celebration over the mortal remains of a man, who, after many errors, requested the ministrations of a priest in his last hours, and was laid to rest in a Christian cemetery.

ST. JOSEPH'S COLLEGE—PHILADELPHIA.

THE NEW HOUSE.

When in July, 1909, our present Rector, Rev. Father Charles W. Lyons, was appointed head of St. Joseph's College, in succession to the late Father Cornelius Gillespie, he at once began to plan the erection of a new building. For two reasons. The accommodations for our large community had been for a long time entirely inadequate, the number of rooms was quite insufficient, most of the rooms were too small, badly lighted and ventilated, the house unhealthy and unsanitary. Moreover the steady growth of the college demanded more and larger class-rooms. In fact the house, in which we lived on Stiles Street, adjoining the church, was, from the first, intended to become part of the college, and, according to the original plans of Father Villiger, a building was to be erected on Thompson Street, to complete the quadrangle of edifices. Three sides of the block were covered with buildings: the new college on 17th Street between Thompson and Stiles Streets; the old original building between 17th and 18th on Stiles Street; and the church between Stiles and Thompson on 18th Street; there remained the fourth, between 17th and 18th on Thompson Street. It was a rather difficult problem to solve. A house running from 17th to 18th Street would have cut deep into the college yard, and been very expensive. After long and anxious deliberation, Father Rector decided to build the house in the rear of the church, for reasons which will presently be made clear. He had the good fortune of being able to secure the experience of a well known builder, Mr. Thomas Reilly, a prominent member of the parish. Mr. Reilly, under the direction of Father Rector, planned the new house, and to him also was awarded the contract of building it. It must be said that some shook their heads when the site was determined upon and the plans were shown, but the result is a triumphant vindication of all who were concerned in drawing up the plans.

On March 18th, the ceremony of breaking ground was held in the rear of the church, as Father Rector wished to begin operations on the 19th, the feast of St. Joseph, under whose protection he placed the work.

The house, we said, was to be built in the rear of the church—it would be more correct to say that three-fourths are, as it were, built into the wall of the church, thereby saving and utilizing immense spaces of the church edifice that were lying idle and useless. In fact, the rear of the church, which was rather unsightly, is entirely concealed by the new house, only one-fourth of which stretches out into the college yard.

The house has five stories and a basement and looks very imposing when viewed from the north corner of Eighteenth and Thompson streets. The length of the building is 159-4 feet, the depth on the yard side 60 feet; elevation from basement to roof, 70 feet. The base of the building is of granite, the walls of pressed brick with lime stone trimmings. The flooring is made of re-enforced concrete and hollow tile, making the floors fire-proof as well as sound-proof; the partitions are hollow tile, the bearing walls of hard brick. The first and second floors are finished in quartered oak, the other floors of high-grade maple. All the wood trimmings throughout the building are of red quartered oak. The entire building is heated by steam. It has its own boiler, located in the boiler-room connected with the college and independent of the system which heats the college and the church. All the corridors are well lighted from end to end. There is an elevator, run by electricity, "push-button type," going from the basement to the fifth floor. There are, moreover, two stair-cases, one at each end of the building, the main stairs going from basement to the roof. A steel tank which holds 3,000 gallons of water, placed on the roof, gives water circulation throughout the house. As the city water supply is not of sufficient force to carry the water to the fourth and fifth floors, a pump worked by electric motor power and running automatically, supplies both hot and cold water to the bath-rooms on each floor. The fire-escape is a new system prescribed by the city. It is called "fire-tower," built into the house in such a way that from each floor there is egress to an outside platform.

The basement contains store-rooms, an office for the brother in charge of kitchen help; kitchen, cellar, pantry, big refrigerator, toilet. The kitchen measures about 50 by 20 feet, has its floor finished with asbestolet, which makes it fire-proof and damp-proof; the walls

are lined with white enamelled tiles, the ceiling is of white enamel. It is one of the most complete kitchens in the country, with all the latest cooking apparatus and a double hand-power lift from kitchen to dining-room.

On the north side of the first floor are four beautiful parlors, the porter's and treasurer's offices and the domestic chapel, measuring 21 by 42 feet.

OUR NEW COMMUNITY CHAPEL.

In the early days of St. Joseph's College we had no community chapel. The community devotions were performed either in the sacristy or in the sanctuary of the old church. This condition of things continued for some years after the opening of the new church, when a room on the second floor of the college residence was fitted up for a chapel. Some years later the chapel was transferred to the first floor, opposite the treasurer's office, where it remained until last October. This community chapel had the unenviable distinction of being the plainest, barest place of worship that could be found in any one of our colleges. Not a picture, not a statue did it contain, nor any outward incentive to devotion, except the Stations of the Cross, and the pictures of the Passion which had absolutely nothing artistic about them. We did the best we could in our poverty, and we had, after all, that which was essential to us, the Blessed Sacrament, under our domestic roof.

Now, all of a sudden, a marvellous change has been wrought. If recently ours was the distinction of having the poorest and shabbiest, to-day we have the enviable distinction of possessing the most artistic and most beautiful domestic chapel in the Jesuit Province of Maryland-New York. The new chapel is not a temporary, improvised one, to be transferred elsewhere in the course of time as were its predecessors. No, this chapel has been built as a chapel, and was part of the original plan of the new residence, and by its own distinctive, sacred architecture, is marked forever as the dwelling place of the Most High.

When the walls of the new house began to rise, a semi-circular projection from the eastern wall of the first story with two apertures on either side for windows could be noticed by the curious on-looker. It was the place destined for the altar of the future chapel. Our new chapel is in very truth "a thing of beauty." Its

architectural lines produce the impression of a Basilica in miniature. The approximately semi-circular apse, the groined ceiling, the apparently three-aisled nave and the lateral groined arcades, all combine to produce this effect.

The decorations all around the walls above the windows are symbolical of our Lord's Passion and death, and are so arranged as to enhance the beautiful lines of architecture. The coloring is in varied tones ranging from deep bistre brown to delicate cream relieved by blue from the deepest ultra-marine to the luminous blue of the sky, enriched with gold ornamentation, and in perfect harmony with the quartered oak of the wainscoting and the pews. The five stained-glass windows, through which a subdued light is admitted into the chapel represent saints of the different grades in the Society of Jesus, St. Ignatius, St. Francis Xavier, St. Aloysius, St. Stanislaus and St. Alphonsus Rodriguez.

One of the most admirable features is the manner in which the Stations of the Cross have been incorporated into the plan of decorations. The fourteen pictures are a reproduction of the masterpieces of Feuerstein, a distinguished painter of the Munich school; each of them is like a gem in its appropriate setting.

Another striking feature is an oil painting representing our Lord revealing His Sacred Heart and with outstretched arms inviting us to come to Him. This beautiful picture in the shape of a medallion is set within the richly ornamented panel in the middle of the sanctuary arch, forming the centre of the whole plan of decoration, for the chapel is dedicated to the Sacred Heart. Flanking the arch on either side are two beautifully decorated niches containing two Munich statues, the Virgin Mother and Child, and St. Joseph.

But the crowning triumph is the sanctuary with its beautiful Roman mosaics, its pure white altar of statuary marble inlaid with gold Venetian mosaics, surmounted by a carved marble crucifix, a masterpiece of sculpture. With its tall gilt candlesticks and reliquaries, its handsome tabernacle door and sanctuary lamp, it makes a worthy dwelling place for Him to Whom the whole chapel is consecrated. The two rich stained-glass windows in the sanctuary are an imitation of mediaeval cathedral glass.

The sanctuary is flooded with light by means of twenty-seven concealed electric bulbs. The arrangement of the electric lights throughout the chapel is both artistic and practical. The floor is covered with well-designed rubber tiles, producing warmth and noiselessness. Such, in brief, is our exquisitely beautiful chapel, a possession which we owe to Mr. John McGlinn, without whose magnificent generosity it would have remained a fond dream impossible of realization. Brother Schroen was the decorator.

The altar was solemnly consecrated by Right Rev. Bishop McCort on Wednesday, November 27th, in the presence of the whole community. Reverend Father Rector and Father O'Reilly acted as assistant priests, and Father Papi, of Woodstock, was Master of Ceremonies. Bishop McCort, immediately after the consecration, celebrated Mass and the next day, which was Thanksgiving Day, Father Rector celebrated his first Mass in the new chapel for the McGlinn family.

Opposite the chapel is the refectory, measuring 49 by 25 feet. It is finished in hardwood, is well lighted, ventilated and heated.

On the second floor directly above the refectory is the beautiful recreation room, almost the same size as the refectory. On the four upper floors there are fifty rooms, all the same size, 16 by 20 feet and 11.6 feet high. Each room has two windows; the corner rooms have four. Each room, as well as the whole house, is furnished with both electric and gas light. The furniture in all the living rooms is entirely new, and each room has a wardrobe built into the wall, and flexible electric extension light, which can be carried to any part of the apartment.

There are bath-rooms on every floor at either end of the building. They are finished with marble wainscoting, the divisions of the compartments being also in marble. The floors are constructed of terrazzo. Each toilet-room has a shower bath, dressing room and bath-tubs and is supplied with hot and cold water. These bath-rooms are about as neat and as complete as they can be made.

The immense vacant spaces in the church have been utilized in the most skilful and ingenious way. First, in the basement there is a room for the altar boys with wardrobe of quartered oak, asbestolet floor, well lighted and well ventilated. On the first floor is the magnifi-

cent new sacristy, 30 by 31 feet and 15 feet high, with new vestment cases and furniture. The second and third floors are given to the library.

THE HOUSE LIBRARY.

The Domestic Library is situated on the second floor of the building, at the northwest corner, facing Eighteenth street. It is an L shaped-room, two stories high, capable of accomodating about 20,000 volumes. These are arranged in three tiers, surrounding three sides of the library. Narrow galleries with ornamental brass railings give access to the volumes in the second and third tiers, so that every book is within easy reach. A secondary library of almost the same size is on the floor above, and gives convenient shelf room for duplicate volumes and books of lesser value.

The furnishing of the library is the work of the well known Pen-Dar Company of Philadelphia. The cases are of steel, finished in a dark brown shade. The wall and ceiling decoration is the work of Brother Schroen, whose artistic touch is evident here as in so many other parts of our new home. The walls are finished in panel form with a background of brown, relieved by olive green. The ceiling shows a reproduction of the heavens as they appeared to the observer in Philadelphia on last Christmas night. This color combination matched by the library furniture gives an attractive appearance to this home of books.

On the fifth floor is a recreation room for the Scholastics. All that part of the building has been completely overhauled and made fire-proof by the same method as the rest of the residence.

From the third floor of the house two passages lead to the galleries on either side of the main altar. These two galleries, from which a good view of the sanctuary and main altar is obtained, have been turned into chapels, each possessing an altar of white marble, where Masses are celebrated daily. By the main stair-case the roof is reached, which is constructed of re-inforced concrete and hollow tile, water-proof on top; on top of the water-proofing, glazed tile is laid with proper slope to the gutters, forming a finished floor for a roof-garden in the summer. The whole roof is protected by a wall, finished with cut lime-stone coping, four feet and six inches high. From the roof, which has a surface of 7500 square feet, is obtained a magnificent view of the whole city of Philadelphia. The house is connected

with the College by a pretty, well-lighted cloister, 100 feet long.

On the evening of September 30, 1912, the community moved into the house and took their first meal in the new refectory. As soon as the community had vacated the old house, an army of workmen invaded it, to make such changes as were most urgently demanded for the needs of the college. The Students' Library was considerably enlarged, an office was fitted up for the President, the old chapel turned into a class-room, the refectory into an assembly and debating hall, and the parlor, which had been the most attractive apartment in the old residence, was made into a beautiful sodality chapel.

THE CHEMISTRY DEPARTMENT.

Extensive improvements have also been made in the chemical department. The old room, which served for all purposes, is now the lecture room and the former physics cabinet is now a first-class laboratory for general and analytic work. The rooms are now connected by a door in the corner toward the yard, thus making it possible to go from one end of the chemistry rooms to the wireless station without going out into the corridor.

In the laboratory there are three tables, having, in all, seventy-two lockers and thirty-six working places, each with its own gas and water supply. No sinks are used, but instead a lead-lined trough runs the length of each table under the reagent-racks. Water is drawn from tanks in the highest part of the house thus ensuring a steady supply and good pressure, a point which will commend itself to all who have worked here and know how often the city supply fails to reach this height.

A hood eighteen feet in length runs along the wall nearest the physics lecture-room and has gas and sulphuretted hydrogen furnished by a Parsons generator. The tables are at right angles to the corridor and the light from the windows falls along their length. The old difficulty about the supply of distilled water has been done away with by a Jewell still, set on the wall of the lecture-room beside the assaying table.

In the basement there is a room for supplies and it has ample shelf space and gas and water supply, with electrical connections within easy reach if wanted.

Great structural difficulties had to be overcome in the changes made, but nothing was allowed to stand in the way of producing an equipment that is first class throughout.

THE WIRELESS STATION.

A feature of the new St. Joseph's College that has kept fully apace with other improvements, is the wireless station which has risen of late to the highest place among non-commercial stations of this city—being second in sending range, only to Wanamaker's and League Island Navy Yard, and the equal of any Philadelphia station in receiving.

The wireless station occupies a corner of the new physics cabinet on the third floor of the 17th Street building, and is enclosed by a partition of cherry with glass windows and doors.

The wireless equipment comprises two sets of instruments, the transmitting set and the receiving. The latter is of the ordinary United Wireless type—but the transmitting set presents several features of interest.

Power is led from city mains to a white marble switch-board mounted with meters, switches and rheostat; thence through the key to a two kw. open cored transformer, and a battery of eighteen copper plated jar condensers—each encased in polished mahogany. These discharge across a rotary gap driven by a one-eighth h. p. Western electric motor—mounted on a heavy base of white marble. The oscullation finally is radiated from the aerial, after being brought to resonance and tune by a new type of oscullation transformer. The aerial consists of four copper wires 355 feet long, stretched across the quadrangle from two steel masts on the church and college roofs—and at a height of 110 feet from the ground.

The station has not yet been fully licensed, but the wireless inspector who called on April 23rd, gave every promise that it would be recognized as a technical experiment station with the privilege of using 2 kw. input, for experimental work with Fordham, St. Peter's and Loyola Colleges.

Apart from this hope, however, the station has already realized its purpose of making the college known, for, the call letters "S. J." have been heard ninety miles in every direction, and visitors in scores have come to the city to hunt up the station, enjoying as we do the

reputation of "foremost" among stations of this neighborhood.

First grade operators are always in the making here, and one young man has lately left us to operate in the Marconi service in California. Besides him, however, we had two more, and a third will take the examination at the Navy in a week.

The Commercial Stations are very favorable to "S. J.," and speak in high praise of the good name the station has for not meddling. Rarely is the high power used, for, with various rheostats, any spark may be produced from the faintest buzz to the loud crack of the 2 kw. discharge. This prudence has made the Commercial men lenient towards us, a great boon considering the trouble they might cause. If we get the technical license we shall be one of only two colleges here possessing this grade—the other being the Engineering School at Penn.

Other changes are still in progress, or will be made in the course of the year, which will enable us to accommodate 350 additional students.

BENEDICT GULDNER, S. J.

BROTHER THEODORE VORBRINCK.

A Memorial Tribute.

On the 9th of December, 1912, the summons came to one who had long been revered as the Patriarch of Woodstock. Every catalogue that records the name of Woodstock College has inscribed on the college roll the name of Brother Vorbrinck. Hermann Theodore, as he is described in an old document, was born in the village of Houpstein in Westphalia, May 21, 1837. His early training was typical of the sturdy Catholic spirit of that time and place. With his pious parents he always associated in grateful memory the zealous parish priest who afterwards became the world-famed Bishop Von Ketteler. When on a rare occasion in his latter days Brother Vorbrinck had been led by pious artifice to speak of his boyhood, his eyes filled with tears at the mention of a devoted mother, and the part she played in the shaping of his future career. The simple incident, as he told it, reveals an attractive picture of their Christian home.

"When I was fifteen years of age and we were living on a farm in Hanover, I was a rather lively boy. On the feast of St. Lawrence, a holy day in Hanover, there was to be a market or fair day in the neighborhood. Some of my companions who were going to the fair, asked me after early Mass to join them. I knew that my father would make no difficulty but that my mother might. Mother was already into the church for the next Mass, having come an hour before. I thought she would not say much then and so I went in the church and whispered to her 'Mother may I go to the fair?' 'Yes, you have already heard Mass—so you may go; speak to your father.' Father readily consented and I spent the day with my companions, returning in the evening. In bed that night I thought I heard crying somewhere. I arose and tracing the sound found my mother on her knees behind the door crying and praying. To my question why was she crying she answered: 'For you. We had a most beautiful sermon at the second Mass, and I am afraid you and I shall have to spend some time in Purgatory for your having missed that sermon.' I returned to bed and lying awake determined there and then to drop my lively companions, leave the country and go to America, where I could begin life anew. Mother did not like it when she learned I had made up my mind to go to America. But when she saw how set I was upon this idea, she said: 'Well, I tell you what to do. Tell the priest and have a Mass said in honor of the Holy Ghost with your own money, and we will all go to communion for guidance.' 'Mother,' said I, 'I wont go to the young priest, but to my confessor.' I had the Mass said, we all received Holy Communion and I went to the priest to see what he had to say. He asked me where I wanted to go and I told him to Richmond. He then took out his book and after looking at it for a while, he said, 'That's all right; you go. There is a fine sodality there and it's just the place.' I never told him why I wanted to go. I used to be very lively as a boy. My next oldest brother came with me to be sure I would not be lost."

The two brothers found work on a farm near Richmond. However, in a short time we find Theodore in the service of Father Joseph Polk, who was Superior of our residence there, but without any Jesuit subjects. The young Westphalian must have come upon the the scene as a likely future addition to his household.

Prudent beyond his years, with a good elementary education, (he had never missed school, he once remarked, from his sixth to his fourteenth year) and with his temperamental liveliness under due control, Theodore's prospects were bright in the best sense. Father Polk suggested that he study for the priesthood. The boy firmly refused to listen to the proposal. That this determined opposition was in no way due to a slackening of his good resolutions, is clear from what follows.

On January 29, 1856, Father Polk wrote to the Provincial: "Theodore Vorbrinck . . . is to all appearances a youth that besides great religiosity and purity of morals, has all the qualities which are required in a candidate for the Coadjutorship in the Society of Jesus. He also enjoys very good health and is fit for any hard work in and out of the house. He has not learned any trade but is most willing to be applied to any occupation the superior will be pleased to give him. He does not know English enough to profit much by the instructions given in that language, although he is fit to learn it. This might perhaps be a sufficient reason to leave him here some months more, if it be practicable according to the constitutions and rules of our Society. Although he is of great service to me and would be so if he could remain here for my incompetence alone, if there were no other reason, I would, of course, be ready to send the young man off as soon as your Reverence shall decide whether he will go to Frederick or somewhere else for his probation. Only I should wish "salva obedientia" to have a part of his services afterwards, in case I have to remain in this residence."

"Our dear Brother in Christ, Theodore Vorbrinck," Father Polk wrote on April 2nd, "was admitted as you know to the first probation on the 5th day of February, last. . . . He finds himself happy and contented in this manner of life. . . . As far as anything may depend upon my humble opinion, I think it becoming and right to let him commence his noviceship either here or at Frederick."

Rev. Father Stonestreet, the Provincial, was for solving the difficulty by lengthening the time of First Probation or "postulancy" as he termed it. The suggestion elicited a reply from the Richmond incumbent. It reveals an ear delicately attuned to the language of the Institute and a heart equally responsive to its spirit;

RICHMOND, VA., May 31, 1856.

"I do not well understand what your Reverence means by "Postulancy" in respect to Brother Theodore. If he cannot commence his "probatio secunda" in Richmond, I prefer to send him immediately to Frederick City without regard to the inconvenience caused to me which is certainly not a slight one. Such a promising young man as Theodore is, should not be impeded from beginning at once his novitiate. If you had all Brothers like Theodore Vorbrinck, you might do with half of the number at the College of Georgetown."

The outcome of this correspondence was that Brother Vorbrinck was allowed to begin his "probatio secunda" with Father Polk and went to Frederick the following year. There he remained, excepting a year at St. Thomas', until his coming to Woodstock in 1868.

Those years at Frederick included the stirring times of the Civil War. Undoubtedly the young soldier of the Cross heard and saw a great deal that stimulated his zeal in the service in which he had enlisted. The Novitiate served the purpose of a hospital for the wounded and dying soldiers. Among those who were carried in for treatment was a noble lad who wore the grey. To save his life it was necessary to amputate a leg; anæsthetics were not known in those days. He was asked if he were ready to bear the pain of an operation. Soldier-like he replied: "I am ready to bear anything, if thereby I shall once more see the faces of my dear wife and baby boy in Alabama." Those who heard Brother Vorbrinck tell this story, recalled a parallel instance in his own life which happened years after his Frederick experience. He went through a difficult and painful surgical operation lasting two hours, without an anæsthetic. It happened to be in Holy week. When told that the operation would mean great suffering, he replied, "He is a poor soldier who is not ready to bear a little suffering on the anniversary of his King's death."

During the Sixties the important question of building a Scholasticate was decided, and Woodstock was chosen as the site. Scarcely less important was the selection of a capable man to represent the Society on the spot as superintendent of construction. So clear-headed a superior as Father Paresce at once selected Brother Vorbrinck. A venerable Father, who had been a nov-

ice with Brother Vorbrinck, and who visited the site in 1867, thus describes the conditions:

"The first time I went there was in July, 1867, after my three years of teaching at Worcester, when Father Paresce took me out with him and we spent the day there, dining in the temporary frame cottage of the chief carpenter, on the slope of the hill, in which he lived with his wife and one or two small children. I walked over the scaffolding with Father Paresce; they were about finishing the first story. Then we went over to see the brick being made, across the country road near the present cemetery. In front of the building was a long, low frame structure, in which the chief mason, a German named Rappanier lived. On the west side, at the head of the wagon road from the station [the present site of the Blessed Virgin's statue] was a small shanty used by Brother Vorbrinck as a storeroom and his only place of lodging. He had an improvised bed there and lived a very frugal, simple life with very few conveniences, while he was the faithful, alert superintendent of all the work on the part of the Society, and had the confidence of all engaged in the work on account of his prudence and honesty."

A catalogue of Brother Vorbrinck's external doings at Woodstock during all these years since '67 would be monotonous. Striking single incidents there were not, and ostentation is about the last thing one would dream of associating with his name. With his plain, matter of fact devotion to duty, his unassuming manner and subdued voice, he might easily pass unnoticed for months at a time in the routine life of a large community. Yet when he died, from every one of the simplest acts of duty there seemed to arise a melody of singular charm in praise of God. What less romantic task than setting the breakfast table after the evening meal? But when you reflected that the familiar figure, whose air of serious recollection and quiet diligence fixed your attention, had been thus engaged every evening for almost half a century and when you heard it whispered how, on his own confession, he had that day broken a plate for the first time in forty-four years, you felt that here was something better than romance.

Those who were privileged to see the more intimate, personal side of Brother Vorbrinck's life, would be able to say more of his inner sanctity. We, who watched it from without, could only reason to the spirit which

prompted these manifestations. We surmised a deep devotion for our Blessed Mother, when on St. Alphonsus' Day, year after year, we always saw him serving the Mass at her altar, and when every morning of the year he might be seen paying his devotions at her grotto. We almost saw St. Joseph in life again as we watched this faithful and prudent servant whom the Lord placed as guardian over a portion of the temporal welfare of His family and who gave us in due season our measure of wheat. In the true spirit of a Jesuit, his farm was his choir.

So far as the native element in his character was concerned, Brother Vorbrinck seemed to be far from pliable. Naturally he was strong-willed to the point of stubbornness. To attain any measure of perfection in the life he had chosen, but one course was open to him. That he adopted. He turned all the energies of his strong will on obeying perfectly. Obedience must have cost him many a struggle, but he was able to speak of victories up to the end.

None realized better than this good brother that the vocation of every Jesuit is an apostolic one, and that each should strive according to his grade, even directly when occasion offers, to lead his neighbor to a better life. How delicate a matter this is for the temporal coadjutor is hinted at in his rule which warns him to heed the clause "according to his grade" lest he offend therein by tactless blundering. Brother Vorbrinck seemed to have struck the golden mean. For many years Sunday afternoon found him in his place on the hand-ball alley, to all appearances acting the humble part of score-keeper, but really keeping the young men of the neighborhood safe from many spiritual dangers on their weekly holiday.

Besides this institution of his Sunday School as he called it, there were countless other opportunities of helping the neighbor which he utilized. Shortly after his death a Father was called to attend a dying negro who lived miles from Woodstock. The poor man said he wished to die a Catholic because of a short conversation he had with Brother Vorbrinck many years ago. And this went on decade after decade. Exact but not rigid, somewhat stern, but unfailingly kind, Brother Vorbrinck ended his years at Woodstock with great peace of mind. He was a constant source of edification to neighbors, to workmen, to the community.

At last came his final illness. A cancerous growth began to develop in the throat, and it made rapid progress. The Brother, though suffering considerably, could not be kept from going on steadily with his work; but it was clear to all that his strength was failing. Ordinary remedies proved ineffectual, and so, he was taken to St. Joseph's hospital, Baltimore. The disease, however, could not be checked, and suffocation seemed imminent. An operation was performed, and a tube inserted into the throat, through which air could pass into the lungs. This operation did not give all the relief hoped for. Due to some miscalculation the tube did not fit perfectly. It had to be removed and cleansed every two hours. On these occasions Brother Vorbrinck undoubtedly suffered excruciating pain. For, howsoever gently and carefully the good sister in charge would remove the tube, she found it quite impossible to do so without grating the raw flesh. But the Brother never complained. Indeed, he seemed at times displeased, if those at his bedside sympathized with him in his suffering. At such times he would say "Why, I am not suffering." Once when the sister found it more difficult than usual to remove the tube, thinking of the pain that she was causing him, she said: "I feel like throwing this tube out of the window." To this the Brother replied in his own sweet way, "Sister, are you going to lose your patience?"

Alleviation being now impossible, it became a matter of pitiless advance on the part of the cruel cancer, and of helpless, heroic endurance on the part of the Brother. He was, apparently, still strong, so strong indeed, that doctors and nurses anticipated a month, perhaps several months of anguish. God, however, was very merciful, for the end came with surprising quickness and unlooked for gentleness. The greatest kindness one could show him during these days was to read him a chapter from the Following of Christ, which he kept at his side. When evening came on, he used to ask to have read to him from De Ponte, his points for meditation.

"The Brother spoke very little. he prayed constantly," said the sister who attended him. "When I asked him if he had pain, he always replied, 'No.' On one occasion he was praying aloud. Thinking he had addressed me, I said to him: 'Are you speaking to me, Brother?' His reply was, 'No, I am speak-

ing to the Lord.' On one occasion he was asked: 'Brother, have you much pain?' He said: 'Well, all the great saints had to suffer much, why should we not suffer?' Before the operation I said to him: 'Brother, you'd better take an anæsthetic, I am afraid you cannot stand the pain.' He said smilingly: 'God suffered so much for us, why could not I suffer a little pain; we can never suffer too much for Him.' Then after the operation I said to him: 'Brother, I am afraid to leave you alone, you might choke. I will remain with you.' He smiled and replied: 'No, I am not alone, God is with me.'

"One day I was sitting at his bedside and said to him: 'Brother, when you go to heaven, ask our dear Lord for me, tell Him to take me also, I am disgusted with this world, please Brother beg our dear Lord to take me home.' He looked up, his wonderful eyes seemed aglow with a supernatural light and then he replied: "No, God is not ready for you yet, He wants you to do much work for Him.'

Among the doctors in attendance was one who was not of our faith. The Brother learned his religion on his first visit, and straightway told him that he should be a Catholic. In spite of its frankness, the doctor did not take the remark amiss, for he later admitted to another of the patients in the hospital that it was a great pleasure to go to the Brother's room and talk over the question of religion. He was deeply impressed with some facts that Brother Vorbrinck related during a conversation on miracles, and said that he would like to meet an eye-witness to the miracles performed at Lourdes. Evidently the conversation had not been without its effect. Of this we may judge from the fact that the doctor himself, declared, that, although he came from Texas, a state famous for its characters, he had never met as interesting a person as Brother Vorbrinck.

The Brother's quick mind and sound logic always supplied him with a ready and pointed retort. This was evidenced a few days after the incident cited above. The same doctor happened to be talking with a friend on the matter of religion when the Brother entered the room. The conversation continued. After some moments the doctor made the remark that a man's religion is like his politics, it is the same as his father's. The fallacy of the statement did not escape Brother

Vorbrinck, and without a moment's hesitation he replied: "Doctor, a man changes his politics when he sees better." The point of the remark was clear to the doctor.

It was characteristic of Brother Vorbrinck that his courage should have been strongly tinctured with common sense. On one occasion it was found necessary, in order to examine the throat, to apply medicine which would cause the muscles to relax, and thus give a better view of the trouble. The doctor in charge warned the Brother that the medicine would be very bitter and asked him if he would object to taking it. Without hesitation, he replied: "Doctor, have you grown to your years and not tasted some of the bitterness of life." While under the doctor's knife he was asked by the sister at his side if the suffering was too much, and with great labor he was able to reply: "I am all right; the doctors know their business."

De Ponte, the Imitation and his crucifix were the treasures that he brought with him to the hospital. The crucifix, he cherished very highly. It had been sent to him from Rome by Father Brandi, who taught at Woodstock in the early days, and had grown to know and admire the Brother's charming character. The crucifix had been blessed by our Holy Father Pius X and was indulgenced with the *Via Crucis* and *Articulo Mortis*. When speaking of the crucifix on one occasion, he said that Father Brandi could not have sent him any thing which he would have esteemed more. He told the Sister that he wanted that to be always at his side and within his reach. And so, when Father Rector, who had just arrived at his bedside, announced that the Brother was dying, some one had the presence of mind to place the crucifix in his hands.

During the last few days on earth, he found great difficulty in swallowing the Sacred Host. For this reason the Sister used to ask him the evening before if he wanted to receive the following morning. The night before he died he said "I shall receive up to the day of my death." This consolation was actually granted him. He received Holy Communion the morning of the day on which he died.

No one who came in contact with Brother Vorbrinck could fail to recognize that he was a man of prayer. During his years of active service, it was his duty to

see that the farm hands were about their work on time. This necessitated an early breakfast, and the hearing of an early mass. That his meditation might not suffer, he used to rise earlier than the rest of the community; and when the clock struck 4 A. M. he might have been seen kneeling in the silent chapel alone with God. This love of prayer was with him to the very last. The night before he died he slept scarcely an hour. Every waking moment was passed in prayer. Whenever the Sister went to his room, she heard him repeating the names, Jesus, Mary and Joseph. He asked our Lord to grant him the grace to be conscious up to his last moment. This request was evidently granted him, for about ten minutes before Father Rector found him dying the nurse had been in to bathe his forehead and found him perfectly conscious.

Such was the impression which he made on all dur- his last days in the hospital, that sisters, doctors, and nurses esteemed him as a saint, and deemed it a privilege to be permitted to view his remains which lay in the hospital for a night before their removal to Woodstock. And those who accompanied his body to the college cemetery and watched with silent reverence as it was lowered into the grave, could not help experiencing a strong impression that they were assisting at the funeral of one who had served God long and well and had gone to his merited reward. It is a singular testimonial to the length and hiddenness and constancy of his devoted service of the Master, that of all the graves which cluster round the Woodstock Mortuary Chapel—and they are not few—but two were not dug by his own hands. Around the graveyard and the farm, around the chapel and the grounds around the house itself, there clings the memory and the fragrance of Brother Vorbrinck's life. It was a life spent faithfully and gladly, all for God. R. I. P.

BOOKS OF INTEREST TO OURS.

The King's Table. Papers on Frequent Communion. Walter Dwight, S. J.

Your Neighbor and You. Rev. Edward F. Garesché, S. J.

The Heart of Revelation. Rev. Francis P. Donnelly, S. J.

The Fountains of the Saviour. Rev. John H. O'Rourke, S. J. All these books are published at the Apostleship of Prayer, 801 W. 181st street, N. Y. Price 56 cents each.

"The King's Table" is a captivating title for this excellent devotional work. One reads chapter after chapter and realizes more and more the loving and lovable meaning of the divine banquet. The papers are charming in their simplicity, so that he who runs may read and understand. One of the best features of the book are the practical suggestions to make daily communion attractive and profitable. There are many souls who yearn for more fervor in their communions, but who lack ingenuity to invent little devices which would arouse their fervor. The "King's Table" abounds in such devices. Let anyone read the chapters, "The Sangreal," "God With Us" and "A Nun's Thanksgiving," and he will understand what we mean. The other chapters are like unto these, and are positive helps to foster and increase genuine devotion to Our King in the Tabernacle. We cannot commend this exquisite book too highly. It suits all, young and old, priests, religious and laymen.

"Your Neighbor and You," treats of the obvious and the common in an uncommonly practical and interesting way. Our lives are made up of the common and the obvious, and what men most need are ways and means and helps, to make the common and obvious profitable for ourselves and others for time and eternity. There is no nagging one into sanctity, no hum-drum preaching in the book. It is not made up of "doubt," but is filled with positive aids to make one's life better and happier. The author buttonholes you and "with a touch of old-fashioned familiarity" sets forth his precious wares. The book is intended especially, but not exclusively, for Catholic men and women of good will, who would rise to better and nobler ways of living, but do not always know where to find the stepping stones. The book supplies the stepping stones.

The "Heart of Revelation" is a companion volume to the "Heart of the Gospel". In this little book is presented a devout study of the Divine Heart as manifested to us in the pages of Revelation. The traits of the Sacred Heart proposed for imitation are suggested by texts drawn mainly

from the Epistles. Everyone devoted to the interests of the Heart "that has loved men so much" will welcome this worthy contribution to modern ascetical literature.

Under the title, "The Fountains of the Saviour," Father O'Rourke has continued his series of devotional papers begun in his first book, "Under the Sanctuary Lamp." The author's style is simple and there is a certain unction in the prayerful thoughts suggested, that makes for interest and profit to the reader. The love and sympathy of the Sacred Heart are felt in every line of "The Fountains of the Saviour," and one cannot finish it without realizing an increase of affection for the kindly Heart of Christ.

Arthurus Vermeersch, S. J., De Religiosis et Missionariis Supplementa et Monumenta Periodica. 7us Tomus. n. 1. 15 Decembris, 1912. Bruges, Beyeart. Rome and Ratisbon, Pustet. Paris, Lethielleux.

The "Supplementa" contains answers to six queries. Of these we purpose to call attention to one and four, that is to say, to the queries about the promises to be made before obtaining a dispensation from the impediment of disparity of worship and about the oath against modernism.

Arthurus Vermeersch, S. J., De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 7us Tomus. n. 2. 25 Martii 1913. Bruges, Beyeart. Rome and Ratisbon, Pustet. Paris, Lethielleux.

We call the attention of our readers to the able commentary on the decree of the S. Congregation of Religious concerning the confessions of nuns and sisters "De confessionibus monialium et sororum."

Bodily Health and Spiritual Vigour. By W. J. Lockington, S. J. Longmans, Green & Co., 39 Paternoster Row, London, E. C. Crown 8vo. 2-6 net.

An attempt is here made by the author to combine asceticism with a practical treatise on physical culture. Its aim, in the first place, is to bring to light the teaching, often enough forgotten or obscured, of the great Catholic saints and mystics on the subject of the care and development of the body. To one accustomed only to the conventional hagiography it will doubtless come as a surprise to find St. Ignatius, St. Catherine of Siena, St. Teresa or St. Benedict quoted as authorities in this connection and forestalling in some points the most advanced modern exponents of physical culture. The book is primarily addressed to the clergy and religious of the Catholic Church and attempts to prove that in devoting some time daily to rational physical exercise, they are following the best traditions of the saints. In the second half of the work the author explains at length how this desirable training of the body may best be attained. His system has two parts, the first of which treats of Food,

the second, of Exercise. He writes with the experience of one who has been entrusted with the care of the health of novices, and who has further made a careful examination of the systems of physical culture most in vogue in England and America. The series of exercises he describes is, however, largely original, and has been especially designed to meet the case of persons whose circumstances oblige them to lead a sedentary life The exercises are fully illustrated, and are preceded by some chapters on the general management of health.

A Chila's Confession. St. Patrick's Rectory, Fort William, Ontario.

The title explains the purpose of this tiny booklet of six pages. It is a very useful and sane method of teaching small children how to prepare for confession. Rev. Father Carrière, Provincial of Canada, calls it a "very effective contrivance to bring children to confess well."

Father Carson Explains. By Rev. Edward F. Garesché, S. J. The Sentinel Press, 185 East 76th St., New York.

This is another practical booklet. It is written in a clear, chatty, interesting style, and explains away the common difficulties so often urged even yet by some parents and some others against early and frequent communion. It is just the book to put into the hands of parents. It will be read by them, when many a larger work would be tossed aside.

Quel est L'Auteur de la Prière Anima Christi. No. 43. January and February. *Collection de la Bibliothèque des Exercices de Saint Ignace.*

The authorship of the *Anima Christi* has been attributed to various great personages like St. Thomas Aquinas, Pope John XXII, Blessed Bernardini of Feltre and St. Ignatius, &c. These two last, though they did much to popularize the prayer, are not the authors of it. Indeed students are not agreed on the question.

As, however, St. Ignatius and the commentators on the Exercises give special importance to this prayer, Father Watrigant reproduces in this number of the *Collection* several articles by different authors, who have given the question careful study. *Adhuc sub judice lis est.*

Gonzaga's Silver Jubilee. A Memoir. 1912. Gonzaga College, Spokane, Washington, celebrated in June, 1912, its Silver Jubilee. The Memoir was published in connection with the Jubilee. It is a most interesting history. Its main purpose is to give a brief sketch of the college during its first twenty-five years of existence, "and to save from oblivion the memory of those sturdy pioneers in education who sowed in tears while we to-day reap with joy." Hence

the work contains a good, though rapid survey of the missionary efforts among the natives and early settlers which made Gonzaga College possible.

Errata.

Woodstock Letters—February, 1913. P. 88. Literature.—Cardinal Newman—Father Garraghan—Price 50 cents.—not $1.50.

OBITUARY

Father Richard White.

Father Richard White died at St. Stanislaus' College, Macon, Ga., September 9, 1912, in his fiftieth year. His death came like a shock and a personal loss to all who had known him. Though he was buried from the novitiate, away from the city and on a working-day, a large number of representative gentlemen from Macon deemed it an honor to accompany his remains to the cemetery. The genuine grief and regret displayed on that occasion spoke more eloquently than words of the esteem and love in which they held him. The Province also lost in him one it could ill afford to give up at so early an age. Though the period of his priestly work had been of short duration, it was of unparalleled activity and success. But we confidently hope that what we miss in his zealous cooperation, will be compensated for by the influence of his example on others and his intercession with God in heaven.

Richard White was born in Dublin, July 19, 1863. His family was well known in the social and business circles of the city. His sister became Lady Mayoress of Dublin, and her son entered the Society in the Irish Province. Richard was educated by the Carmelite Fathers at Terenure College. On the completion of his studies he went into partnership with his father and labored with such tireless energy that within a short time he put his business on a firm financial basis. Everybody spoke in terms of praise of White's Pawnbroking Establishment in Winetavern Street. The following incident shows to what extent he pushed his high sense of honor and commercial integrity. In some deal or other he had realized a gain of eighty pounds, quite fairly he believed. He happened to mention it to two of our Fathers. One decided in his favor. The other who held a high office in the Society told him to restore every penny. He yielded and after a fruitless search for the rightful owner donated the money to the St. Vincent de Paul Society. Some time elapsed, and the Father, who had bidden him make restitution, sent word to Mr. White that after weighing the matter more deeply he thought he had wronged him by his decision, and would therefore return the money. But the young businessman had made the sacrifice. He generously refused.

As long as he lived in the world, Mr. White was a model Catholic layman. To every enterprise started in his parish he lent a willing hand. He gave to it his time, his money, his energy. For many years he was an active member of

Father J. Cullen's Young Men's Sodality, which was attached to Belvedere College. The work he accomplished among young men of Dublin made him everywhere known and admired. Many were induced by him to join the Sodality. This earned for him the name of Father Cullen's "whipper-in."

Father White was a man of very marked originality. Every period of his life was attended with striking and unusual incidents. Even his vocation to the Society manifests this characteristic trait. He was twenty-nine years old and engaged to be married within a month. Worthily to prepare for this serious step, he made an eight days' retreat at Milltown Park. There God clearly showed him the higher way, and the resolute retreatant determined to follow it. The young lady was given up, with her consent, and a year later married Mr. White's half-brother.

Admitted into the Society for the New Orleans Mission, Mr. White obtained leave to make his novitiate in Arlon, Belgium. His business instincts told him that by learning French he could do better work in Louisiana. His restless energy prompted him later to spend his summer vacations in tropical Cuba to pick up enough Spanish for his missionary work in Florida. Two little incidents that took place during his novitiate life reveal the dominant features of his character, viz., his thoughtful, sympathetic charity and his burning zeal for souls. He noticed that the office-board was hung in the darkest corner of the novices' corridor, a most inconvenient place for healthy reading. Without anyone's knowledge or permission, Father White secured hammer and nails, tore down the board and fastened it in a more prominent place, where the light of day fell full on it. We need not add that, to his surprise and mortification, he had to restore the board that same day to its old-time gloomy corner. When sent on the monthly pilgrimage with a young Belgian for companion, he would frequently stop on the way, and, though unacquainted with the language, try to talk of "le bon Dieu" to the farmers he met and the many children who ran to greet him. For the entire month he kept up this apostolic practice, although nearly every word he uttered was a blunder and his bashful fellow-traveller begged him with tears to desist and not to expose both of them to laughter and ridicule.

In September, 1894, Father White arrived in Macon and entered at once on the studies of the Juniorate. On account of his advanced age, he was, after one year, sent to Grand Coteau to study philosophy. His regency lasted but two years, one of which he spent in the College of the Immaculate Conception, New Orleans, the other in the Sacred Heart College, Tampa. In 1900, he went to Woodstock for his theology, and was ordained priest by Cardinal Gibbons, June 28, 1903. Those who saw him at work during these years of study and teaching testify to his plodding, pains-

taking efforts and dogged perseverance. To stimulate his memory, he devised many excellent mnemonic formulas, which others gladly adopted. During philosophy, he started taking notes on a variety of subjects and the books he read. To such bulky proportions had the collection of his manuscripts and clippings grown in later years that they completely filled a large trunk, and his scanty wardrobe had to be packed into a traveling grip.

One of his companions during philosophy writes: "Father White was the soul of charity. He made friends wherever he went. He possessed the gift of dealing with every man he met, as if that individual was his best friend on earth. There was no unreality in this, no unnatural effort. It was the spontaneous manifestation of his loving soul. He always looked to the comfort and convenience of others. He seemed to live for them, to the complete neglect of himself. How often he insisted on taking upon himself their tasks, however tedious and disagreeable. Though he never had a strong constitution, he was seemingly incapable of fatigue. He was especially devoted to the sick. Many an hour he sat by their bedside, tenderly nursing them and cheering their drooping spirits. A lover of nature and something of a botanist, he spent his recreations planting or watering trees or worked in the flower garden. His task done, he never failed to wreathe a garland for the shrine of the Blessed Virgin, for whom he fostered the most childlike devotion."

Father White's first appointment after his ordination was to do parochial work in Florida. During the nine years of his priestly life, his occupations remained practically unchanged. No formidable array of offices was ever attached to his name in the Province catalogue. Whether stationed in Tampa, Miami or Ybor City, in Augusta or Macon, he was always an operarius. For him, however, that title and charge was not one of ease and leisure. It meant what it means for those who toil on foreign missions, hard, unremitting work, privations, hardships and self-sacrifice. The indomitable zeal of an apostle possessed him. He had the rare talent of winning the affections of men of every age and profession. His first care in the parish was to build up the men's sodality and inaugurate the general communion of the first Sunday in the month. Where before him others had failed, he invariably succeeded. In Ybor City, a suburb of Tampa, chiefly settled by Italians, he had found at first scarcely twelve men at the communion rail. Within a year he saw a flourishing sodality of fifty monthly communicants. In the Macon parish, which counts but 1,000 souls, he raised by his personal initiative and canvassing, the number of men's monthly Communions from 20 to 150.

His vocation was to go "angling for souls," as he termed it. How happy he felt when he had landed "the big fish" he coveted! He waged a holy war against such as had

grown remiss in the practice of their religion. With unrelenting courage he pursued these "old hickories," pounced on them at the most unexpected time and place, and gave them neither rest nor quarter until he had reconciled them to God. To the sick in the hospital or in the home, he ever showed the most assiduous attention, though to reach them he had to walk great distances under "blazing suns that dart a downward ray and fiercely shed intolerable day." There was never the slightest fear of his forgetting or putting off the call. As surely as the clock struck the appointed hour this good Samaritan was knocking at the door.

No one would have called Father White an orator. He laid no claims to eloquence. He had for this neither the strength nor, perhaps, even the mental endowments. His sermons were plain, unadorned, practical and suited to the capacity of the humblest child. They were stocked with telling anecdotes, statistics and illustrations taken from every day life. They were full of feeling and unction, and always carried conviction into the hearts of his hearers. Yet it was the man that moved, rather than the matter. The pale emaciated face, the look of intense earnestness, the heartfelt, sympathetic tone of voice had moistened the eye and touched the heart before the sermon began. The zealous priest often bewailed the lamentable condition of the church in Georgia, where in a population of over two millions he could not count 20,000 Catholics. "Turn me loose in Geogia", he was heard to cry out, "I want to save some of those poor people." The conversion of non-Catholics was one of the dearest desires of his heart. Much of his valuable time was devoted to them. He had extraordinary missionary powers. On his travels he could not sit with his lips closed, when near one whom he thought he might win for Christ. In this manner he converted in Macon a street-car conductor, whom he met on his daily ride to St. Stanislaus', and made of him a fervent Catholic. When he took sick he had a great number under instruction in different parts of the city.

Movement and action are the law of life. They were the the element of this sturdy worker's well-filled days and the burden of many sleepless nights. Father White was the busiest of men. He never gave himself an hour's rest. Something or other was always waiting to be done and he simply could not, even for a moment, check his ardent spirit. Whatever flying minute he could call his own, he devoted to writing and composition. He wielded a facile pen, and reporter-like, not without humor, could jot down in a moment the gist of an argument or the point of a story. He was a frequent contributor to Catholic magazines and weeklies. When in theology he played the part of translator to Father Frisbee for many an article sent to the WOODSTOCK LETTERS from France and Spain. Among his manuscripts

was found his last bit of work, a translation from the Spanish of Mgr. Gaume's "Credo".

In spite of this apparent "effusio ad exteriora," Father White did not neglect his interior life. He was an exact observer of the rule, a man of prayer and glowing faith, persistently faithful in the smallest details of his daily routine life. Such was he known to all. The element of the supernatural underlined his ordinary talk. It was impossible for anyone to converse with him without feeling his heart warming with greater love for God and souls. In his diary, minutely and faithfully kept from the day he entered the Novitiate to the time of his last illness, we gain a little insight into his beautiful soul. We see how closely he watched his daily progress, how vigorously he grappled with the lofty ideals of the Saints. It is a pathetic and touching record of much struggle, suffering and mortification, but a most edifying and consoling testimony to his humility, patience and regularity.

Twice his health gave way under the severe strain of work. In 1904 and again in 1908, his life was endangered by frequent hemorrhages, but he recovered, almost miraculously. In November, 1911, he was summoned to Augusta, to replace in the class-room a Father who lay dangerously ill in the hospital. He returned to Macon in April, 1912, with a severe cold that settled on the lungs. Hemorrhages set in May 29 and led to galloping consumption. He was brought in an ambulance to the Novitiate where for over three months he lingered on in beautiful patience. Never did a syllable of complaint fall from his lips. At the start he was sanguine of a cure and with grim determination fought off the approach of death. Rev. Father Provincial, who highly valued such a precious life, was anxious to send him to the sanatorium at White Haven, Pa. But the dread disease had made too much headway. The poor sufferer realized that death was on him, and with whole-souled resignation to God's will awaited its summons. It was hard for an impetuous nature like his to calmly contemplate death. There was so much work to be done and he yearned to do it. Yet since God said he was no longer needed, he was satisfied. Many of his sodalists came to chat with him as he sat pillowed up in his invalid chair, frightfully emaciated, a mere shadow of his former self. His room opened on a private chapel, where every morning he heard Mass and received holy communion. One of the Juniors read aloud to him the prayers of thanksgiving, which he followed most devoutly. His beads were entwined day and night round his wasted fingers. The last sacraments were administered to him, in the presence of the community, on the morning of September 9. That same night he died. It was the feast of St. Peter Claver, in whose footsteps he had so closely followed. R. I. P.

FRANCIS X. ENTZ, S. J.

Father Peter Dallas.

On the 23rd of December, 1912, at St. Andrew-on-Hudson, died Father Peter Dallas of the New Mexico and Colorado Mission. Father Dallas was born in Switzerland, June 30, 1874, joined the Society in Naples, September 30, 1895, made his Juniorate in Spain and his philosophy and theology in the United States. While a theologian he devoted most of his free time to writing for the "Revista Católica," the Spanish paper which Ours publish in Las Vegas, N. M. His efforts attracted such attention that as soon as his third year of theology was over he was called to Las Vegas to be associate editor of the "Revista." He was ordained priest in Santa Fe by Archbishop Pitaval of that See.

In the responsible task of associate editor of the "Revista" he had consistent and brilliant success, and his articles were a model of that popular style by which the most abstruse subjects are adjusted to the grasp of uncultivated minds. Besides his profound knowledge of Spanish, he was thoroughly conversant with French, English, Italian and German. These linguistic attainments were of the highest value to him in his work.

After working faithfully for the "Revista" for three years Father Dallas was sent to Poughkeepsie to make his tertianship. While his health had always been delicate, his habitual caution and wholesome good sense in his care of himself made his Superiors believe that he would long keep danger at a distance. But this judgment proved a mistaken one. After having been two months and a half in Poughkeepsie, the Father, apparently without warning, was stricken with severe and prostrating internal pains. The doctor was called, but no efficacious remedy could be found, so that his sufferings continued during the night and day ensuing. Another doctor was called and it was decided that only an operation could reach the source of the mortal disorder. As this remedy was out of the question for one whose vitality was so low the good Father was told to resign himself to die. He received the news with great peace and even with gentle, characteristic humor, remarking how lucky he was to die in a house where he could get so many suffrages and so promptly. It is related also that being asked by a Father, who knew that vocal ability was not among the accomplishments of the dying man, how would he manage to sing the canticle of victory in Heaven, he answered with a smile that he would be satisfied to play the harp.

Close to the end he tried to write a note of farewell to his mother and immediate family in Switzerland, but a half

dozen words with his blessing and signature was all that he could manage. Then he expressed the wish that somebody write to the Mission in his name, asking pardon for all the disedification he had given during his stay there, and soon after, death found him peaceful and without fear.

He will have the benefit of many prayers, but those who knew him and labored with him will be further inspired by the memory of a generous fellow-worker and a true and tender brother in Christ. R. I. P.

Father Philip de Carrière.

When Father Philip de Carrière passed away on January 27, 1913, death had summoned the oldest member of the New Orleans Province, and snapped the last link that bound the present generation to the sturdy French pioneers of the South. During the sixty-nine years he spent in the Society, Father de Carrière never held any conspicuous office or charge; yet he has an eventful, an inspiring history. His work in college yard and classroom and on the Tampa mission was exceptionally fruitful, far-reaching and lasting in its power for good. Others in later years, reaping where he had planted, acknowledged they were building on the broad foundations which he had laid.

Born in Toulouse, France, on April 20, 1825, Father de Carrière was the oldest of seven children. His family, of aristocratic lineage, held a position of great influence and prestige, but the cross was enthroned above the crest, and their nobility was but a spur to greater practical faith in God and more loyal devotion to His Church. Several of of its members, sooner or later, followed the example of young Philip and entered the religious life. One was Prior of the Trappist Monastery of Bonnecombe near Rodez, France; another, a member of the Visitation Order, held an important post in the Monastery of Tarascon-sur-Rhône; a third entered the Society of Jesus in the Province of Toulouse.

Little Philip de Carrière made his first studies in his native city. He was for several years a day scholar in the Petit Seminaire de l'Esquile. There he met, among his classmates, the future Capuchin friar and missioner, Père Marie Antoine, "The Saint of Toulouse", whose intimate friend he became and remained for life. It was also at l'Esquile that, on the morning of the feast of Saint Aloysius, 1842, after receiving Holy Communion, he distinctly heard a supernatural call to the Society. After two more years spent in the seminary of Polignan, he entered the Novitiate in Toulouse on October 4, 1844. He pronounced his first vows in Vals, near Le Puy, on October 10, 1846,

and up to 1848 was engaged in the studies of the Juniorate and of Philosophy.

Then came troublous, trying times for the Church and the Society. Austria, Italy and France struggled in the throes of a revolution. The Jesuit provinces were dispersed, and their exiled members wandered about from country to country, eager to find a place where, in all freedom, they might spend their lives for the salvation of souls. It was providential that laborers were then sorely needed in the southern part of the United States. Some years previously, Bishop Blanc of New Orleans had gone to Rome to obtain from the General the apostolic ministrations of the Society. Several bands of Fathers had already set out for that mission, and another was now ready to embark. Mr. de Carrière begged and obtained the privilege to cross with them to Louisiana. There were twenty-four of them, Fathers, Scholastics and Brothers, of every age and tongue and country, but all throbbing in unison for one sublime aim. Before setting sail, the gloomy intelligence reached them that Father L. J. Maisounabe, former Rector of Vals and for the past sixteen months Superior of the New Orleans Mission, had died of yellow fever in the service of the plague-stricken. This only roused their zeal and made them still more eager to rush into the fray. In later years Father de Carrière often humorously referred to this parting scene. Disguise and discretion, he said, were necessary, For the hostile crowds were bent on mischief and the civil authorities, instead of affording protection, hated the very name of religion. Everybody managed, however, to escape unmolested. He himself wore the dress of a college lad and jauntily strolled into the boat, his hands thrust in his pockets, his cap tossed back upon his head, and, between his lips a wretched cigar, the only one he ever smoked! It took the sailing vessel ninety-six days to cross the Atlantic! Having left Marseilles on September 17 they landed in New Orleans on December 22. Mr. de Carrière, with several of his companions, proceeded straightway to Mobile and arrived in Spring Hill College on Christmas morning.

That day marked the beginning of his long and laborious career as prefect and teacher. For a period of thirty-three years, from 1848 until 1884, deducting the two years he spent in Grand Coteau and the year of his Third Probation, Spring Hill College was his only field of labor. Only Father Yenni's fifty-two years of teaching in the grammar classes of Spring Hill College can beat this record. How many and how great must have been his struggles and privations, his acts of generous and heroic self-sacrifice, all undergone in humble simplicity, with no thought of praise or building for himself a name! How grand his fidelity to

duties so painfully monotonous, where nature had so little to cling to! Thirty-three years of prefecting! It takes but a few words to say it, but how much it meant in those pioneer days when the difficulties of a new language had to be mastered; when teachers were few, the work stern and unremitting, the moments of relaxation brief; when the disciplinarian's ever-trying task received additional discomfort and discouragement from the political unrest everywhere rife; when to prefecting were added two daily classes of French or Spanish and of Penmanship; when finallly the studies of Philosophy and Theology had to be made privately in the odds and ends of the spare time found in the well-filled day or in the silent watches of the night. But for a weightier reason does Spring Hill College owe Father de Carrière a special debt of gratitude. As the years rolled by and the dark days of the Civil War came, with the consequent depreciation of Confederate money and the ensuing impoverishment of a suffering people, the number of Southern boys dwindled to a handful, and the college would have gone under, had it not been for a fair influx of students from Cuba, Mexico and Central America. These boys Father de Carrière recruited himself, year after year, he was their appointed guardian angel at the college, and he conducted them home for the summer vacation. His fine tact and resourcefulness, his kindness and keen sense of justice all the boys instinctively recognized.

On October 25, 1857, the young Scholastic had been raised to the priesthood by Bishop Portier of Mobile, in the chapel of the Visitation convent of that city. His saintly mother had sent from France the gold vestments and precious chalice for her boy's first mass. On that day, the feast of All Saints, the newly ordained priest imbibed that strong and tender devotion to the holy sacrifice, so strikingly evident to those who saw him at the altar. His daily mass was the delight of his life, and so faithful was he to its morning summons, even at great personal inconvenience, until his final sickness, that he could count on his fingers the times he had to leave its call unheeded during the fifty-five years of his priestly life.

In September 1866 he travelled to France and made his Tertianship at the old Maison St. Vincent. in Laon, under the direction of the famous Father Fouillot, who for forty years held the office of Tertian Master. The Lenten season of that year saw him busily engaged in mission and parish work at the residence of Wakefield, England. Here he labored with such success, that the English Provincial tried again and again to secure his valuable services for a longer period. While a Tertian, Father de Carrière inspired and urged Father A. Pfister, S. J., one of his fellow Tertians, to gather authentic documents and revelations to confirm

the pious belief that "Death in the Society of Jesus is a Pledge of Predestination." These were later published in book form by Father J. Terrien, S. J., and were translated into several languages. At the completion of his Third Year, he obtained permission to go to Rome and on August 15, 1867, at the altar of St. Ignatius in the Gesù, he pronounced his last vows, before Very Rev. Father Beckx. Before returning to his post of duty in America, he had the consolation of an audience with Pope Pius IX, who graciously blessed the zealous missionary and his work.

Father de Carrière ever yearned for a wider sphere of activity than the narrow boundaries of a boarding school. For many years he spent his summer vacations in helping out in our parish of New Orleans and in giving retreats and missions in Louisiana. In this field, his knowledge of French, Spanish and Italian enabled him to do very efficient and successful work. Summoned to New Orleans, he became Admonitor to the Superior of the Mission, Prefect of health, Confessor and Catechist in the church, and Professor of Spanish in the college. His spiritual direction was eagerly sought by several convents in the city. A spiritual man in the highest sense of the word and thoroughly master of the principles of asceticism, he had the gift of guiding choice souls in the arduous path of perfection. How many owe to him their religious vocation! How many both in the cloister and in the world were advised and encouraged by him with such prudence and unwearied kindness that they became his warmest and life-long friends! Severe to himself, abstemious almost to excess, he was indulgent to others. As prefect of health, he was extremely kind to the old and the sick. Expenses were no consideration. He cheered them with every comfort and delicacy his charity could suggest.

In 1888, the terrible scourge of yellow fever appeared in Tampa, Fla. Father Peterman, the resident pastor, soon caught the infectious disease and died a martyr of charity. The day following his death, two more priests, Father Swemberg and Father O'Sullivan were stricken down and followed him to the grave. Bishop Moore, of St. Augustine, having no more pastors for his afflicted flock, appealed to Rev. Father J. O'Shanahan, S. J., Superior of the New Orleans mission, for instant help. Father de Carrière, informed of the spiritual desolation of the plague-stricken city, was not the man to hesitate. With a cry of joy he volunteered for the perilous post. The very next day he set out for Florida. He was going to face death. After a ten days' journey, he reached Tampa, on October 17, 1888. It was night, and a tropical rain-storm was sweeping over the doomed city. The streets were deserted and he wandered about aimlessly for several hours. Finally he was

hospitably received by Mr. Glogosky, Mayor of Tampa. The Sisters of the Holy Name, whose admirable work in Tampa and Key West is beyond praise, offered him shelter on the morrow and then he went about his mission of charity and zeal. At last he saw the desires of his heart fulfilled. He was a missioner in the true sense of the word, free to spend himself to his heart's content. Providence spared his life. The fever soon passed away, never to return in any severe form. From that eventful October until September 1902, for a period of fourteen years, either alone or with the laborers sent later to widen the field of his apostolate, he toiled with unflinching courage and whole-hearted devotion for his Tampa congregation. He especially interested himself in the poor Cuban and Italian population and their numerous offspring. He was tireless in the confessional, taught catechism every day and was ever ready for sick-calls. Day after day he was seen trudging through the streets and lanes of the steadily growing city, visiting the homes and the workshops of his people, where he liberally dispensed the contents of his vast coat pockets, beads, medals, pictures, crucifixes and scapulars. His successors have since built in Tampa the most beautiful church, perhaps, in the South. They hope soon to add a high school building, worthy of a great and progressive city. It was Father de Carrière who by his courage, generosity and unflagging zeal made ready this day of success. Those who have followed him in the path he blazed, will be the first to proclaim that he is, in the truest sense, the founder of our Tampa church and college.

It was God's will that he should not die on the field of labor. Like the soldier who after the day's bloody fray crawls away wounded from the battlefield, so at the call of obedience the old warrior and fighter—for such he ever was—sheathed his sword and withdrew to the Novitiate, Macon, Ga. There for the past ten years he was to the younger generation a source of edification and a reminder of a heroic, far-gone age. His leaving Tampa was like "tearing the heart out of his body." It was not less painful to those whom he left behind. He had strength, he thought, to work on for many years to come. Once he returned. It was on January 15, 1905, on the occasion of the dedication of the Sacred Heart Church, whose foundation he had seen laid in 1897. His heart was flooded with joy. The grain of mustard seed he had sown had become a mighty tree. How often in his last years, he entertained the community during recreation with his missionary experiences in Tampa! With what eagerness and frequency he inquired in his letters about new improvements or conversions! When one of the Florida missioners happened to pass through Macon, or when the Provincial and Socius returned

from the yearly visitation, how prompt he was to seek them out and have a good, long chat with them about his beloved Tampa mission! He had left his heart there.

In Macon he could no longer actively and directly work for souls. But his resourceful zeal devised new ways and methods of benefiting his neighbor. He had a vast correspondence with such as had come in contact with him in every class and station in life; he never wearied of giving them the advice they sought. He was a fervent apostle of sound, Catholic literature and often wrote letters of encouragement and praise to Catholic editors. He personally paid for a number of excellent books, magazines and newspapers and mailed them himself to the four quarters of the globe. He sympathized and sorrowed with the poor and the outcast. He was the black man's best friend.

On October 4, 1904, he celebrated the diamond jubilee of his entrance into the Society. In the morning he said the community mass and at dinner was greeted by the Juniors and Novices with merry songs and congratulatory addresses and poems. On February 2, 1911, the venerable old man in his turn greeted one of the Fathers on the occasion of his last vows. He read in the refectory a beautiful French poem with a vigor and emotion that excited the wonder and envy of his younger brothers.

With mind alert and bright he carried the white burden of his eighty-six winters until January 1912, when as a result of a slight spell of sickness he suffered a partial loss of his memory. His old-time energy and activity then died gradually down; his pen, ever so busily plied, lay idle; his conversation, ever brisk and animated, became more subdued. The severest trial was the loss of his daily mass. It was a touching sight to see him, on an afternoon, rehearsing with the help of the good brother Infirmarian, those beautiful prayers he had said for over fifty-five years, but which his faithless memory failed to suggest. God willed to purify his soul more and more in the crucible of affliction. The good Father saw his life's task was done. He abandoned himself completely to the work of preparing for death. He spoke of it often; he was eager to go to heaven. Every day he went to confession; daily he heard mass and received Holy Communion. Every evening the brother who attended him saw him read in his room the litanies and the points of meditation. He never wearied of saying his beads. To the very last we saw him, with shoulders bent with the burden of age—and we may add with the weight of the cross—wend his tottering steps along the wide avenues of St. Stanislaus', sending up to heaven his fervent Hail Marys, and then rest a while in the shade of a broad-limbed elm, wistfully gazing at the western sky, where the sun was slowly sinking behind the pine-clad Georgian hills.

The end came on January 27. Two days before he had been fortified with the last rites of the church. At 4.15 P. M. the bell sounded and all the members of the community filed into the room where he lay in agony. As a child going to sleep, he went to God. So calmly and peacefully did his breathing cease, that it was difficult to tell the precise moment of his death. Just then a strange thing happened. The western sun suddenly broke from under the grey winter clouds and flashed his golden beams into the room. Again and again they rose and fell, softly playing round the dying man's head, and on those fairy shafts of light his beautiful soul, we readily believe, was wafted to the throne of God.

Philip de Carrière was an exceptional man. He loved justice and hated iniquity to a fault. He may have made mistakes of judgment and been wanting in worldly prudence, at times. But he was absolutely unselfish, sincere and true. For souls alone he lived. He does not seem to have thought of anything else. He was as simple as a child. He trusted everybody. He never suspected evil. His unfailing kindness and courtesy and his sweet, mellow smile won all hearts. All he said and did bore the impress of open-hearted honesty. Yet he could be firm as adamant, unbending as a bar of steel. When he had resolved on an undertaking, no amount of opposition could prevent him from carrying it out. His mind became so engrossed and possessed with it that every obstacle had to give way.

Another striking characteristic was his unfaltering spirit of obedience and loyalty to the church. He had a horror of heresy in the slightest form. Liberalism and Modernism were to him objects of abhorrence. The very name of freemasonry was enough to arouse the sleeping lion. He vigorously defended every tradition and pious revelation. Some one in the community would occasionally tease him by a pretended defense of some bold opinion, only to draw upon his guilty head a shower of indignant and emphatic protests. For the Catholic Church he had the devotion of a knight, the loyalty and affection of a son. Her history was dear to him. He wept over her sorrows. He rejoiced and gloried in her victories, wherever found. On the brink of the grave, this indomitable old man of eighty-seven was planning new campaigns and new enterprises to meet the social evils of the day. With almost childish delight he followed the progress of the Catholic Encyclopedia and longed for the appearance of every succeeding volume. He even became interested in Esperanto; he imagined it might contribute to the spreading of the truth. Christ, Our Lady, the Church, the Society and

souls—these were his ideals and his love. He realized them in his saintly life. We feel that his labors and sacrifices have found their reward. R. I. P.

FRANCIS X. ENTZ, S. J.

FATHER MATTHEW M. McDONALD.

Rev. Matthew M. McDonald, S. J., died at Long Island Hospital, Boston Harbor, Friday morning, 4 A. M., February 7, 1913, where he had been Chaplain for seven years.

Father McDonald was born in Boston, January 14, 1841. After having graduated from the Brimmer School he was employed as book-keeper by his brother. He subsequently entered Harvard Medical School and took his degree in medicine in 1868. He went to Chicago with a view to practising his profession. While there he attended a Mission given in the Church of the Holy Family and heard a sermon by the great Jesuit Missionary, Father Damen. He was so impressed by it that he decided to make a retreat to settle his future. The decision arrived at was that he must enter the priesthood. To begin his preparatory studies the young doctor went to Marquette College under the direction of the Jesuits in Milwaukee. Later he registered at Holy Cross College, Worcester, Mass., remaining there till he entered the seminary.

He was ordained a priest in Troy Seminary, 1874. He was appointed that summer as curate in St. Joseph's Church, in the district commonly called "Tommy's Rock." From this place Father McDonald was transferred to the Church of the Immaculate Conception, Malden, Mass.

On December 31, 1881, he was received into the Novitiate of the Society of Jesus in Frederick, Maryland, whence he was transferred in 1884 to the Missionary Band. During the eight years of service in giving missions he made many converts by his sincere and forcible sermons.

On Sunday, February 2, Father McDonald was attacked by a chill just as he was finishing Mass at about 10.15 at the Boys' Reformatory, Rainsford's Island, Boston Harbor. Being Chaplain at Long Island also, Father McDonald had finished the blessing of candles at the 8 o'clock Mass there, and immediately started for Rainsford's.

In his sermon to the boys on that day, he said that he had been their chaplain for almost eight years and they were happy years for him. He asked them to pray that if it were God's will he might be left with them as long as he lived. His prayer was answered, as he was dead four days after.

When he returned to his room on Long Island, where he resided, the resident doctor was called, and found the patient

with a high fever and unable to talk connectedly. Dr. Donlan, the superintendent, called the visiting doctor and Father Superior sending a boat to Boston for them that night. It was difficult to pronounce on the case so soon. The following day a spot on the lungs was discovered. Father Cowardin, chaplain of Deer Island, came to the relief of the Superior on Monday and remained with the patient. Mrs. Blake, sister of Father McDonald, was summoned on Tuesday and remained with her brother till he died. He responded, as far as possible, to the prayers of Father Cowardin while he anointed him. He was conscious most of the time. He died at 4 A. M. on Friday, February 7. Mass was said by Father Cowardin on Saturday in the chapel on Long Island. The grief of the poor old people was touching. Only the very poor can truly estimate the loss of a real friend, and only the absolutely destitute, sick and aged ones of Long Island can truly feel what a loss they have met with in the death of dear Father McDonald. One of these poor old women, catching hold of my hands as I came out of the chapel last Sunday, said piteously, "O, Father, could not Our Blessed Lord take a poor miserable woman like me and spare our dear saint to these in need of him?"

Father McDonald did much for the spiritual consolation of these people. The first Friday was almost a repetition of the 'Miracle of the Loaves,' so abundantly did he 'feed the multitude' in the wards. Every evening at a quarter past five o'clock the chapel bell called them to their evening prayer. It was a sight to see the crippled ones on their crutches or in their wheel-chairs, others tottering on their aged limbs, others again bowed down by the sorrows of an unsuccessful life; all coming from the wards where they spend their long day nursing their sadness. At half past five their chaplain, kneeling in front of the tabernacle, begins the rosary and litany and ends the little service with the Acts and the divine praises. After a few moments the Angelus is said and all leave the church and go back again to their wards.

Heads of departments seemed depressed as they spoke of his death, and the superintendent said: "Where shall we find another priest who will bring contentment to these desolate poor people?" He continued: "Though Father McDonald knew medicine well, he never interfered in that branch except on one occasion, and in that case his opinion was sustained by the consulting physicians."

While at his post he never allowed visitors to hold him long from his duty. When his sister called at the Island to see him he would allow her half an hour. When the time came he would hold his watch in his hand and say: "Time's up—I'll see you again." Father McDonald was a man of retiring disposition and loved his work intensely.

His spare time, if any there was, was shared between the chapel and his well-stocked library. He used his library for study and when fatigued took to writings that tended to relax the mind. Here in the community that knew him so well, the feeling is strong, that we too often learn of the greatness of Ours from externs, and that, unfortunately too late to lend encouragement. From Father McDonald's life one can plainly mark his aim, which was *towards the most perfect.* The grades through which he passed, clerkship, medicine, priesthood and finally religion, all show the tendency of his mind. If he made strides to perfect the state of external life, we must conclude that the strides of his hidden life were in no way shortened.

Prior to his appointment as chaplain on Long Island, Father McDonald filled various offices. He leaves three sisters, one a Religious in Washington, D. C.; Mrs. Blake, widow of Mr. Blake of Boston, and another married sister in Chicago. The deceased was a brother of alderman John McDonald, who died in 1903, while holding the position of Street Commissioner of Boston. R. I. P.

Father Blasius Schiffini.

Father Blasius Schiffini was born in St. Catharine, a town of Calabria, Italy, on March 29, 1839. He came from a wealthy family, and was one of three brothers all of whom later on joined the Society of Jesus. Nature endowed him with very brilliant talents especially for philosophy and theology, and grace found in him an ardent and childlike heart, which was easily led by its supernatural attractions.

In 1852, we find Father Schiffini in Potenza, studying in the college of the Society. During that year he came near losing his life on account of a severe earthquake in that city. The ceiling of the room he was in fell, and the young student had to take refuge under his desk to avoid being crushed. He remained there until rescued from the ruins. It was on that occasion that he promised our Lord to dedicate himself entirely to His service if he escaped from death. The Lord listened to his prayers and two years after, on January 16, 1855, he joined the Society in Naples.

Father Schiffini made, in Naples, his novitiate, his juniorate and part of his philosophy. He finished his philosophical studies in the college of Vals, France, and from that college he was sent by his superiors to study higher mathematics in Paris, under the direction of the most celebrated professors of the time. Later on he went to Laval for his theological studies, which he finished in Lyons, where he was ordained priest in 1866.

Soon after completing his studies, he taught philosophy in the seminary of Valence for four years, then, in 1872, he

was sent to make his Third Year in Tronchiennes, Belgium. From 1873 to 1880 he taught philosophy in Woodstock, in 1881 he taught the same science in Fordham, and finally, during the years 1882 to 1883, we find him again in Woodstock employed in teaching theology. During these years he published several philosophical treatises that gained for him membership in the Roman Academy of St. Thomas. Besides being a philosopher Father Schiffini was also a lover of classical literature, both ancient and modern, and he was especially fond of Dante's Divina Commedia.

Father Schiffini spent the last twenty-seven years of his life in the Mission of New Mexico and Colorado. He was the first parish priest of East Las Vegas, where he built the Church of the Immaculate Conception. He was there from 1885 to 1890, and in spite of numberless contradictions he had to suffer, he gained the hearts of his people who still remember him and for many years have longed for his return. From 1895 to 1901 he was parish priest in Denver, and he spent the years from 1891 to 1895 and from 1902 to 1913 in Trinidad, where he was employed in parish work and where the people had a greater chance of appreciating his goodness, his spirituality and his zeal. He died on March 18, 1913. R. I. P.

Father John M. Giraud.

On Monday morning, March 31, 1913, Rev. John M. Giraud, S. J., passed away at St. Andrew-on-Hudson. Death had been preceded by some weeks of gradual decline, and was immediately due to heart weakness.

Father Giraud had a long and not uneventful career. He was born in the Canton de St. Anthéme, France, September 29, 1837, so that when death visited him, he was well advanced in his seventy-sixth year. Though Frenchman born, all his laborious years of priestly work were spent within the United States. Bishop Dubuis, who had just been consecrated bishop of Galveston, ordained him a priest in the early part of the year 1863, at Tarare, France, and took him to his new diocese. His first priestly work was in St. Tammany Parish, Louisiana, where he remained for two years, passing thence so Galveston, and receiving the pastorate of the town of Jefferson, where he had built the first Catholic Church in what is now the diocese of Dallas.

Then followed five years of pioneer missionary work in a region still undeveloped, where owing to the extent of his territory and the widely scattered dwellings of his flock, he was hard pressed even with his rugged physique, to answer the calls on him.

He had earlier contracted a friendship with Bishop Bayley of Newark, N. J., and we next find him coming to work in his diocese, being stationed at the Newark Cathedral, and later assigned in the early seventies to be pastor of Guttenberg, N. J. Among other works of zeal with which his name was at this period connected, was this. He was instrumental in having the Sisters of the Good Shepherd introduced into that diocese.

After some fruitful years thus passed in the ranks of the secular priesthood, the desire manifested itself of binding himself more closely by the religious vows. This permission having been obtained in August, 1882, he entered the Society of Jesus, joining the Maryland-New York Province, the novitiate of which was then at Frederick, Md. This was a scene long associated with the name of Father Giraud, for after the completion of his noviceship he had charge of St. John's Parish and the country stations connected with it, repeating under less arduous conditions some of his early experiences as a missionary in Louisiana and Texas.

There are many still at Frederick who remember his work at St. John's Church. Later he became successively pastor of Middletown, Del., and its mission stations, Bohemia Manor and Chesapeake City; and of White Marsh, Md., Newtown, Md., and St. Inigo's, Md. For six years from 1901 to 1906, Father Giraud was chaplain of the institutions on Blackwell's Island, New York City. St. Mary's Church, Boston, finally claimed his services as assistant pastor. Thence when his health became impaired he was transferred to the novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y.

His physical forces long withstood the ravages of his mental malady—and many will recall the familiar figure, of the kindly and courtly old gentleman with patriarchal beard, sturdy form and broad shoulders, who would meet them with a gracious bow and kindly, perhaps whimsical word in the wayside paths of St Andrew. R. I. P.

VARIA

ARGENTINA. *Santa Fe. College of the Immaculate Conception.*—Towards the end of last November this college completed the fiftieth year of its existence. In 1860, Santiago Derqui, who was President of the Republic at that time, wrote to Pope Pius IX and to Father Beckx, then General of the Society, asking that Jesuits might be sent to the city of Santa Fe to open a college there. The Pope received this petition very kindly and approved of it, and Rev. Father General, complying with the wishes of His Holiness and of Mr. Derqui, sent several Jesuits with Father Suarez as their Superior, to Santa Fe. The Government gave them an old convent and $3,000 for the necessary changes to be made in it. The college was formally opened in 1862. During the first year it had only 36 boys, but their number went on increasing steadily every year so that in 1880 there were 229, and 1912 there were 510. This is the largest number of boys that the college can accomodate at present, but when the new building, now nearing completion, is finished, the college will be able to receive more thaan a thousand boys. Two years after the college was opened it had its own band, and three years later an academy of literature was established. In 1870 a law school was begun which lasted to 1885, when Ours gave up its direction. During the fifty years of its existence there have been in the college 9 Rectors, 192 Jesuit professors and 64 brothers.

The college of the Immaculate Conception has given many distinguished men to the Argentine Republic. At present it points with pride to one archbishop, four bishops, eleven governors, several ministers of state, and to a large number of senators, representatives, judges, even of the Supreme Court, clergymen, university professors, diplomatists, lawyers, etc.

The celebration of the Golden Jubilee toook place on November 24 and 25, 1912, under the direction of the Rector of the college and of Mr. Eugene Puccio, the chairman of the special committee for the event. A pontifical high Mass and a Te Deum were sung, the cornerstone of a monument to the founders of the college was laid, a banquet and a literary meeting were held and there were other festivities, ecclesiastical and civil. It was gratifying to notice that all those present at the celebration were highly satisfied with the work the college had done during the past fifty years and had lively hopes for a still more brilliant future.

AUSTRIA. *Innsbruck.*—This year a movement was started in Innsbruck that is destined to do much good in the future. Several medical and law students, members of the Sodality (Akademiker Kongregation) requested our Fathers to give them a closed retreat of three days. Their wishes were readily complied with, and the young men began to canvass among their university friends until about twenty-two volunteered to make the Exercises. For most of them it was an altogether new experience, an experience, however, that produced a lasting and favorable impression. They all promised to make the Exercises again next year and each agreed to bring at least one other exercitant. Father Biederlack gave the Exercises in St. Vincent's Home, a house of retreats under the care of the Sisters of Mercy.

Görz.—The archbishop of Görz has just turned over to the Society a new building. It is intended to serve as a Catholic gymnasium and boarding school, and also as a small boys' seminary for the diocese. Our Fathers are delighted with the building and its excellent location. They hope to open a full course gymnasium this coming September.

Prague, Bohemia.—This year will probably witness the opening of a new Jesuit gymnasium in Prague for the numerous Czechs of that city. In spite of the fewness of men and the multiplicity of their labors a Czech gymnasium was found necessary, but it is only now that hopes can be entertained for the realization of a long projected plan. The intended opening of this gymnasium recalls the fact that Ours were once a strong force in Bohemia and Moravia. The old Society brought back to Catholicity almost the entire population of these two countries, and repaired to a great extent the untold moral damage inflicted during the Thirty Years war. The Society restored the University of Prague to its former glory and founded a new university in Olmütz, Moravia. The Bohemian Province, once one of the largest in the Society, had charge of the two above-named universities, twenty-four colleges and very many residences and mission stations, in addition to the interesting "Missio Muscovita" in Russia. At present the Society has little in these countries: a residence in Prague; a novitiate and a house of retreats in Velchrad; a small boys' seminary in Mariaschein for the diocese of Leitmeritz, a few small residences, and the noted place of pilgrimage, Hosteinberg. Last summer the last named was the scene of very impressive ceremonies, at which representatives of the entire population were present. The ceremony was that of the crowning of the miraculous statue of Our Lady. The crown, a masterpiece of art, is the gift of the people who donated their jewels and valuables for its construction. Of pure gold, it is decorated with 27 diamonds, 546 pearls, 448 rubies, 138 emeralds, 113 sapphires, 21 topazs and 47 opals. The smaller crown of the

Infant Jesus is also rich in jewels and gold. On the day of the coronation 100,000 people clad in national costume attended the celebrations, and 10,000 received the sacraments. During the entire ecclesiastical festivities, which lasted eight days, there were 35,000 Holy Communions. The amount of labor these brief statistics imply is quite appalling, but none the less, very consoling.

Croatia.—In Travnik our pupils were dismissed in early March, and 600 Austrian soldiers were quartered in our gymnasium. Fifteen thousand soldiers were recently stationed in Sarejevo. Our Fathers, have in consequence, abundant opportunities to exercise their charity and zeal, and this they do the more willingly as the present Emperor has just recently helped them out of very pressing conditions by pecuniary assistance. In fact, the Society owes an immense debt of gratitude to the venerable Kaiser for all that he has done for her in the long years of his reign.

Balkans. Uskub.—What will be the future of our residence in Uskub nobody knows. Servian rule means exclusion of Austria's protectorate, and without Austria's help we have little hope of doing anything. Servia may leave our Fathers unmolested, but conversions will be impossible, and, as in Russia, Servia's friend and adviser, Catholicity will be hampered everywhere.

Scutari.—Thanks to Emperor Francis Joseph of Austria and thanks to Austrian protection and assistance, our Fathers have been able up to the present, to do a noble work in their seminary in Scutari. The outlook, however, for the future is a gloomy one. There is nothing to hope for from Servia or Montenegro and in case Albania becomes autonomous, a Mahommedan majority will rule. The sons of Mahomet are not noted for kindness or indulgence to Catholics any more than the Orthodox Servians or Montenegrins. If Austria retains the protectorate all may yet be well, if she loses it, Catholicity will suffer.

Since early November no news came from Scutari until a letter was smuggled across the lines in February which brought some news of the situation of Ours in that city. It stated that the food supplies of our house, at reduced rations, could last until the middle of March but no longer. Our villa was destroyed by Montenegrins, wood and coal were seized by the Turks, and when the Fathers felt obliged to cut down the trees in their garden for heating purposes, the city officials issued an order forbidding them to do this. A lay brother died during the siege, and since the news of his death could not be sent, the Fathers gave the suffrages for the entire province.

Further annoyance was occasioned by the military who erected a battery, seemingly on purpose, in such a position that it would draw the fire of the enemy in the direction of the Catholic Cathedral. Stray shots could either injure or destroy it completely. In spite of all their privations and

hardships, our Fathers distributed daily bread and soup to a long line of suffering inhabitants. This act of generosity has won them many friends.

After the fall of Scutari the following word came from our Fathers there: We were shut up for months. There were 100 of us including seminarians. We suffered considerably from shortage of provisions. To this was added constant fear of death from the besiegers' shells. The Cathedral was badly damaged, our house damaged but little, and best of all only one of Ours died during the siege.

BALTIMORE. *New Oil Paintings.*—Two new oil paintings of Our Lady of the Wayside and of St. Aloysius have recently been placed in the Sanctuary of the Chapel of Grace; they are the work of a Roman artist, Guido Francisci, and add greatly to the simple beauty of the Chapel. The pictures were presented by Mrs. William Lanahan, as an offering on the first anniversary of her husband's death and in memory of Father Brady.

Improvements.—On the last Thursday evening of February, a large piece of the ornamental iron capital of one of the columns of the church fell to the pavement without warning and with a mighty crash that startled the neighborhood. Weakened by the corroding influence of the winds and rains of fifty-seven years, the sustaining rods had rusted through and broken from their fastenings. Thanks to the protecting hand of God and His Holy Angels, what might have been a serious calamity was happily averted, for no one was injured by the flying fragments. On the following morning our ever faithful friend and builder, Mr. George Blake, was on hand, and after a careful examination of the entire outside of the church, decided that there was no further danger as all else was secure and sound. To safeguard, however, against even the remotest possibility of future accident, all the iron capitals have been removed; in their place new copper cornices have been erected, which are warranted to last for all time.

Echoes from the Novena of Grace.—Another year's Novena is past and gone, yet its hallowed memory still lingers with many a soul, giving courage and confidence for another twelve months of battle. The same earnestness, the same simple faith was manifested. Even though ten other city churches had the Novena, and in some of these there were two exercises daily, the numbers at St. Ignatius' increased instead of diminishing. By careful count, the average daily attendance at the six exercises was placed at 6,000. During these nine days 4,457 confessions were heard, while there were 5,500 Communions; it may be remarked that very many who attended the Novena received Communion in their parish churches.

That many great favors were received is evident from a few of the numerous thanksgivings:

"I asked that my husband would get a good position; the day before the Novena ended he wrote saying that he had no prospects of getting one, although he had tried very hard. The very next day he got one, and I know it was due to dear St. Francis."

"Today, March 12th, I received what I asked for; as it had hung in the balance for many days, the answer coming on the last day makes me absolutely sure that St. Francis Xavier obtained my petition."

"A favor has been granted to me, which I thought almost an impossibility to obtain, and so to increase the faith of the people in St. Francis Xavier, will you kindly announce it."

"Several of the favors obtained were extraordinary blessings that only could have come through the making of such a sacrifice. In thanksgiving for a wonderful favor granted her, a non-Catholic friend pays a visit each year, having the greatest confidence in the good work accomplished by means of the Novena."

"I know of two positively miraculous favors that have been granted. It was surely the working of God's grace through St. Francis Xavier."

"My husband received a notable increase in salary; it was given voluntarily and we owe it to St. Francis."

"A young man has made the Novena every year since its foundation in this Church. This year found him without work. Most unexpectedly he secured a good position on the last day of the Novena. St. Francis did not forget a faithful client."

The College.—The beautiful custom of May Devotions, so dear to the heart of every Loyola student, was carried out as usual this year. The exercises were held each afternoon around Our Lady's statue and consisted of a hymn, a short original paper on Mary's titles by a student, the litany of the Blessed Virgin and a closing hymn. Each class in turn cared for the May Shrine on its appointed day, decorating the same with candles and fresh flowers.

BELGIUM. *The Belgian Elections.*—The elections held in this country last June resulted in a brilliant victory for the Catholic party, and this in spite of a very carefully laid plan of campaign on the part of their opponents. Not only did the Catholics succeed in gaining the same number of seats—which was as much as the most sanguine dared hope for—but they even had a much larger majority What were the causes of this? Perhaps the principal one was the outspoken way in which the opponents declared their intentions. The Socialists and Liberals joined together under what was known as the "Cartel" and didn't hide the fact that they were attacking Catholicity. This naturally frightened anyone of Catholic tendencies. They saw that it was another case of France with its godless schools, Portugal with its tyranny, and consequently the

voting was strongly on the side of law and order. Strange to say, many liberals voted for a Catholic government and this for two reasons. In the first place they were ashamed of being associated with the Socialists and secondly, the commercial class, owners of factories, shipping-yards and merchants in general, all of whom form the mainstay of the liberal party, saw that trade would be seriously hampered by social upheavals if the Socialists got into power.

Religious orders in general and Jesuits in particular also influenced considerably the voting. The missionaries had just been openly attacked and the Jesuit Provincial had replied and made his grievances public. The people at large were struck by the obvious injustice done; mass-meetings were held; and lantern lectures given by the missionaries themselves, some of whom were in the country, were enthusiastically received. In addition to this, pamphlets and hand-bills, many written by our Fathers, were printed and distributed showing up the *liberal-socialistic coalition* in its true colors. All this did immense good.

Elections—Lower House (La Chambre)

District	No. of Towns.	Cath. 1908	Cartel 1908	Total 1908	Cath. 1912	Cartel 1912	Total 1912
East Flanders	5	16	10	26	18	10	28
Hainaut	5	11	17	28	10	21	31
Liège	3	6	15	21	8	14	22
Limbourg	2	4	2	6	7	0	7
Brabant	3	14	17	31	18	19	37
Anvers	3	13	7	20	15	9	24
West Flanders	5	15	5	20	17	5	22
Namur	2	4	5	9	4	5	9
Luxembourg	2	3	2	5	4	2	6
Total 9	30	85	80	166	101	85	186

20 new seats 1912. Catholic Majority 1908— 6. Cartel=Liberals and 1912—16. Socialists.

Elections—Upper House (Sénat)

District	No. of Towns	Cath. 1908	Cartel 1908	Total 1908	Cath. 1912	Cartel 1912	Total 1912
Brabant	3	7 (1 Indep)	8	16	9	9	18
Anvers	2	6	4	10	8	4	12
West Flanders	4	7	3	10	9	2	11
Namur	1	2	2	4	3	2	5
Luxembourg	1	2	1	3	2	1	3
East Flanders	3	9	4	13	10	4	14
Hainaut	3	5	9	14	5	10	15
Liège	3	4	6	10	4	7	11
Limbourg	1	3	0	3	4	0	4
Total 9	21	46	37	83	54	39	93

10 new seats 1912. Catholic majority 1908— 9. Cartel=Liberals and 1912—15. Socialists.

Louvain.—A portion of the east wing of the Collegium Maximum consisting of three or four private dwellings arranged as rooms for the theological students has been demolished and a more suitable edifice is to be erected on the same site.

The annual retreat given in the Jesuit Church to the sodalists of the University was conducted this year by Père Pinard de la Boulaye of Enghien (Province de Champagne).

The Students' Lenten Course of Sermons were given this year at the Church of St. Michel, the Jesuit Church before the Suppression, by the Révérend Père de Grandmaison, editor of "Les Etudes," Paris.

On the fourth of March, Mr. Aveling, professor of Experimental Psychology of London University, came to defend a thesis at the Catholic University here before His Eminence Cardinal Bourne, Archbishop of Westminster, and Monseigneur Ladeuge, Recteur Magnifique of the University. The learned professor, who has already published works on his subject in English was granted a Doctorate by the University. The objectors were the Reverend Father Vance, professor of Mental Philosophy at St. Edmund College, Ware; and M. Michotte, professor of Experimental Psychology at Louvain.

Namur.—There was a veritable invasion of Jesuits in this town on Passion Sunday. Twenty-seven priests occupied the pulpits of the twelve churches of the city, preaching a mission from Passion until Easter Sunday.

The Belgium Foreign Missions.—The Societé française d'acclimatation has awarded a gold medal to Brother Gillet for his work in the acclimatising garden at Kicaretu (Kwango Mission).

BOSTON. *The New College.*—It is a cause of great joy to all interested in the development of Boston College to be able to announce that an informal opening of the new building took place on Friday, March 28th. For the present, only the Seniors will hold their classes at University Heights, but in September all the college classes will have their lectures and recitations in the new building.

The exercises at the informal opening were very simple. The Senior Class met the President at the South Street entrance. Marching up the roadway, they entered through the west porch and proceeded to the rotunda. Here they halted, and Father Rector impressively said, "Members of the Class of 1913, we now, in an *informal* manner, take possession of this noble building which has been erected for the greater glory of God, for the spread of Catholic faith, for the cultivation of true knowledge, for the development of genuine science, and for the constant study of those ideals which make for the loftiest civic probity and for the

most exalted personal integrity. May this edifice ever have upon it the special blessing of the Most High, may it ever be a source of strength to the Church and her rulers, a source of joy to the Catholics of Boston and its vicinity, a strong bulwark of strength for our Country and a stout defence for the illustrious State of which we are justly proud."

To friends of the college this event has a two-fold significance. It indicates not only that the institution is on the threshold of a new and greater era but that it has virtually completed fifty years of honorable existence.

The location of the new college is the very finest imaginable. It seems, in fact, to have been reserved for academic purposes. The land faces directly on the boulevard on the north, adjoins the reservoir on the east, is bounded by South Street, Newton, on the west, and Beacon Street on the south. The land looks out upon the clear waters of the Reservoir lakes, and the wooded slopes of the environment. The upper part of the tract has a splendid elevation, while the land towards Beacon Street affords unrivalled facilities for a fine campus and for athletic purposes.

Too many of our institutions of learning, collegiate as well as secondary, have followed the policy of purchasing land for the present rather than for the future with the result that they are to-day wondering where to turn for more room. Boston College will never find itself in that plight. It has grown rapidly in the past; it expects to grow still more rapidly in the years to come and it has governed itself accordingly.

The new building, is one of the most beautiful in and around Boston and promises to be one of the show places of eastern Massachusetts. From its centre rises a majestic tower, which reaches a height of nearly two hundred feet. The structure is of the English collegiate Gothic style, and in architectural effect is very similar to the newer buildings at Princeton and the University of Chicago. It is, however, not intended that it should be left to stand alone. All arrangements and plans have been made with a group of buildings in view. Just as soon as the necessary funds are forthcoming the other structures will be erected. But the present building will ever be the dominant structure of the group.

Y. M. C. A. Retreat.—The Young Men's Catholic Association presented a spectacle long to be remembered at the closing exercises of their retreat. Over 3500 were present and received communion from the hands of His Eminence Cardinal O'Connell, assisted by Father Gasson, Father Gaynor and Father Lane. The presence of His Eminence was an agreeable surprise for the men, and gave the crowning touch to the inspiring sight created by the young men themselves. At the end of the service the Cardinal addressed

the Association and closed the exercises by giving the Papal Benediction.

Lectures by Father Cusick.—Father Cusick completed his series of three lectures on "Evolution" which he was giving to the Tech. Catholic Club, by treating evolution as opposed to the "Theory of Constancy." The Tech men were well pleased at the opportunity of hearing the theories of evolution viewed under the principles of Catholic philosophy.

CALIFORNIA. *Father Anthony Cichi Seventy Years a Jesuit.*—At Santa Clara University, Cal., on February 2nd, the Rev. Antony Cichi, S. J., celebrated the seventieth anniversary of his entrance into the Society of Jesus. The venerable priest was able to say the Mass of the commemoration. An appropriate sermon was preached by Father Sasia, S. J. Father Cichi was born in 1824, entered the Society of Jesus in 1843, and made his solemn profession in 1862. He held the chair of advanced chemistry at Santa Clara University for more than forty years.

Santa Clara College. Mr. Taft's Picture.—This University is the recipient of a large autographed portrait of Mr. Taft. It is a very good likeness of the ex-president, and bears the following inscription: White House—For the University of Santa Clara. With best wishes. Jan. 13, 1913. Wm. H. Taft. Ad plurimos annos.

Visit of Bishop Hanna.—On January 30th, the University was honored with a visit of the Rt. Rev. E. J. Hanna, D. D., auxiliary Bishop of San Francisco. On that evening he was tendered a reception by the students, alumni and friends of the University.

Father Ricard foretells the Weather from Sun Spots.—The following is from an editorial in the *San Francisco Call.*

On December 26th last, Rev. Father Ricard, astronomer of the University of Santa Clara, issued a weather forecast based upon sun spots that appeared on December 16th in a high northern solar latitude.

The prediction covered a period of one month. That time has expired, and we may now review the accuracy of the observer's prediction and the authenticity of his forecast.

The stormy intervals during the month of January, as predicted, were to come on the following dates: January 3 to 7, January 15 to 19, January 22 to 26, January 29 to February 1.

During and approximately in every one of these periods California was visited by storms. Meteorologically, the records show that disturbances arrived as follows: January 3, 7, 8, 10, 16, 20, 23 and 28.

As matters of extraordinary record, on January 5 and the days immediately following the whole of California was in the grip of a most amazing cold wave. There was ice in

the streets of San Francisco and the citrus crop of southern California felt the first destructive frost in the history of the industry. Damage estimated at upward of $25,000,000 occurred over night in the orange and lemon groves in Los Angeles, San Bernardino, Orange and San Diego counties. San Francisco felt the coldest weather in 25 years.

On January 9 there was the phenomenon of snow in San Francisco and the bay regions.

On January 14 and 15 there was a storm over the entire coast and lightning struck and damaged the life saving station at Point Bonita. On January 22 there was a rainstorm in San Francisco, and on January 28 and for several days near to that date a tule fog made navigation on the bay difficult, and interfered seriously with seagoing traffic.

Father Ricard appears to have established a new place for himself in the school of weather prediction. His forecast reads as well after the period of prognostication as in advance.

ENGLAND. *A Tribute to the Jesuits in South America.*—What Jesuits have done and are still doing for the backward races of the world, is vividly portrayed in the letter which Sir Roger Casement—himself a Protestant—has written in the *Manchester Guardian*, England, of January 23rd. Sir Roger describes how the Jesuit Fathers established a religion of peace, order and culture in Paraguay, that was unique in human affairs. In 1629 twenty Missions had been founded, and later, at the height of their success, the Missions comprised thirty towns with not less than 150,000 people under the sway of the Fathers. The Jesuits built up out of the Indians a self-contained and self-supporting State. The savages became civilized; all worked, all were trained, and all submitted to the training and accepted punishment as their due for sloth or disobedience. But the avarice of some Spaniards streamed across the seas to the hapless shores of the New World, and the splendid work of the Jesuits Fathers was destroyed by persecution. The Franciscans are now going to begin the work anew.

GERMANY. *Father Wenger Shot in the Confessional.*—During a mission given last February at Mühlheim in Germany, Father Wenger was shot while hearing confessions. As far as could be ascertained, the murderer had for some time labored under the fixed idea that the parish priest of Mühlheim, in collusion with a traveling showman, had robbed him of his guardian angel. Having some days previously ascertained the exact location of the confessional of the parish priest, he suddenly quit work on the morning of February 19th, and hastened to the church. He entered unobserved and quietly walked up the aisle to the confessional which still bore the name of the parish rector, but

which during the mission had been assigned to Father Wenger, the superior of the mission. Only a step from it, the murderer halted, quickly pulled out a double-barreled shotgun from under his large overcoat, and, pushing the curtain aside, fired two shots in rapid succession at the Father who was just hearing the confession of a girl. One piercing cry of supreme anguish filled the sacred edifice. While most of the assembled faithful were paralyzed by the sudden reports, a few stalwart men rushed at once at the murderer, thus preventing him from dealing his victim a blow with the butt end of his gun. Father Wenger, whose blood was freely flowing out through the door of the confessional, was at once taken to the priest's residence. The shots, fired at such close range, had torn his stole and coat to shreds, had made a wide gaping wound in his left side and had opened a pulse artery. The last sacraments were quickly administered, and strengthened by the prayer of the by-standers he expired after half an hour. The murderer showed no repentance, but only expressed his sorrow at having missed his man. (Mitteilungen, No. 48, Easter, 1913.)

Father Kleutgen.—Stories, more or less vague and unauthenticated, are sometimes heard about the singular career of Father Kleutgen. An act of imprudence, committed while he filled the office of confessor to nuns in Rome, is said to have brought upon him the sentence of exile. Furthermore, during this exile, which lasted for a number of years, he is supposed to have written his philosophy and theology, the works on which his fame chiefly rests.

As a matter of fact, however, Father Kleutgen wrote his admirable treatises while acting as substitute to the German Assistant during the years 1857-1860. Nor is it true that Kleutgen was exiled. Investigations, set on foot recently, brought the following facts to light: His enemies in Rome, among them a cardinal, denounced him to the Holy Office as guilty of an act of imprudence. As a result, Father Kleutgen was suspended and, at the desire of Father General, retired to a lonely shrine of Our Lady at Galloro near Lake Albano. Here he led a secluded life until he was reinstated by Pope Pius IX under the following circumstances. At a consultation, held in the presence of the Supreme Pontiff, the consultors were unable to arrive at a satisfactory decision with regard to one question. A Monsignore, a friend of Father Kleutgen, thereupon asked the Pope's permission to talk the matter over with a certain theologian who was not a member of the congregations. The Pope readily granting his consent, the Monsignore hastened at once to Father Kleutgen. Father Kleutgen gave such a convincing solution that the Pope was completely satisfied and asked the Monsignore who was the

theologian that had found the answer. "The theologian," replied the Monsignore, "does not wish to have his name known." "Why not", asked the Pope? "Because an untoward event deprived him of the faculty of hearing confessions." "Well, then we restore it to him," answered the Pope; "but now tell me his name." And the Monsignore named Father Kleutgen.

From this it is clear that Father Kleutgen's voluntary retirement cannot, in fairness, be called an exile. He so began to love his solitude that he refused to heed an invitation to return to Rome and to take part in the preparations for the Vatican Council. Nor did he actually leave his seclusion until he was ordered by Father Beckx to place his talent and erudition at the service of the Council. But to his dying day Father Kleutgen maintained that he had acted with full deliberation in the case of the nuns, and that, should he find himself placed once more in the same circumstances, he would feel obliged in conscience to repeat the same line of action. (Mitteilungen, N. 47, 1912)

How St. Ignatius Took Care of the Sick.—He who should attempt to sketch the character of St. Ignatius, would fail in his purpose if he omitted to speak of the truly motherly care with which our Holy Founder surrounded the sick. He ascribed it to a special blessing of Providence that in his early years he was subject to so many bodily ills. For thus, he thought, he could feel more pity and understand better the sicknesses of others.

As soon as anyone in the house took sick, St. Ignatius was to be notified by the rector himself, and he demanded that he be informed several times a day about the condition of the patient. He visited the infirmary regularly and made sure that everything was done exactly as the physician had prescribed. One evening, when Ribadeneira had been bled, St. Ignatius, during the night, visited him no less than nine times; the fear lest perhaps the artery should not close well and thus expose the patient to danger, allowed him no rest.

It was but natural then that he mercilessly punished every oversight or carelessness committed in the care of the sick. One time, the minister of the house and the infirmarian had neglected to call the doctor betimes. Though it was midnight, St. Ignatius ordered them both out of the house, strictly forbidding them to return without the doctor. As this was impossible, they were obliged to spend the night in a hospital. Another time, the doctor had ordered a certain potion to be administered to a patient at midnight. St. Ignatius charged the minister with the execution of the order, and when midnight came, rose to see if it had been carried out. It had not been done. Without more ado, St. Ignatius roused the minister, gave him a

severe reprimand and then sent him out of the house, saying he had no use for people who would not obey. The poor minister passed the rest of the night in the vestibule and was not readmitted until morning.

Knowing how necessary it is to keep the sick in a cheerful mood, the Saint visited them often, consoling and encouraging them. For the same reason he thought it by no means immaterial who visited the sick. Among the rules drafted by himself, there was one which directed the infirmarian to find out from the patients whom in the community they liked best, or whose visit would be most pleasing to them, and then to call the person mentioned.

Expenses were never considered when there was question of the sick. One time, the physician had prescribed a rather costly dish for a sick lay-brother. The buyer of the house objected that he had only three Julias left, just enough to furnish the table of the community for one day. But the Saint at once decided that the money was to be used for the lay-brother, adding: "We are in good health and, if it comes to the worst, can live on dry bread." "All in all," says Ribadeneira, "there never was a mother who cared more for her children than our Father did for his sons, above all for the sickly and weakly."

But all this love and solicitude must not spoil the sick. Sickness itself was to be a means to advance God's glory and one's own sanctification. Therefore, St. Ignatius demanded from them entire resignation and punctual obedience toward superiors and doctors. He actually dismissed members from the Society because during their sickness they had given scandal by their impatient behavior.

While showing to the sick a truly motherly love, St. Ignatius did not wish on the other hand that the members of his order should exhaust themselves through overwork or imprudent zeal. Remarkable in this respect is a letter which he wrote to Father Araoz, who, while provincial of Spain, had weakened his body considerably through indiscreet zeal. "I understand," St. Ignatius wrote, "that the physicians advise you to return for a time to your native place. May God give you as good health as you need in his holy service. Let me urge you to moderate your activity and to take good care of your body, which really does not belong to you, but to Jesus Christ and His Society. Do your best to regain your former strength and do not treat your body as though it were your own." "Your reverence," he wrote the same year to Father Mercurian, "must take care to moderate your activity; only thus can it last any length of time. Overexertion has rendered many of ours incapable of doing greater things for the glory of God." (Mitteilungen, No. 45, 1912)

HUNGARY. *Budapest.*—Last November our Fathers opened a "Sodalists' Home" in Budapest. The building is

intended as a central station for the various Hungarian Sodalities of Our Lady. Here are held the yearly Marian Congresses and the official paper of all sodalities is printed and edited here. There are private rooms, study rooms and a library for about sixty resident sodalists, who may be studying at the University of Budapest or otherwise occupied in the city. During the year a number of closed retreats are given in the Home for sodalists of different classes or cities.

The Sodality printing press belongs to the united sodalities of Hungary, but all publications are published in Budapest at the Home. The new magazine "Magyar Kultura" is a result of the earnest effort of Marian Sodalities to raise the standard of the press in their country. Some of the best Catholic talent is employed on it, and a number of our Fathers are among its regular contributors.

Fünfkirchen.—The Bishop of Fünfkirchen gave a million and a half Kronen for our new college in his city. The building is modern in every sense, well equipped and beautifully located. Its present community is small, only six, but our Fathers do not intend to begin with all the classes at once. They will increase their number within a few years to a full sized gymnasium faculty.

Satmar.—The Bishop has undertaken at his own expense to rebuild our boarding school and to make it more suitable for present day requirements. When fully completed it will hold 200 boarders.

Kalocsa.—The boarding college of Kalocsa and the small boys' seminary connected with it, were completely renovated and two new wings were added. The astronomical observatory and the seismograph department received very notable additions.

INDIA. *Calcutta. Earliest Jesuit Printing in India.*—At a recent meeting of the Calcutta Branch of the Royal Asiatic Society an interesting paper on "Earliest Jesuit Printing in India" was read by Father L. Cardon, S. J., on behalf of the Rev. H. Hosten, S. J., whose narrative was based on the Spanish account of the Rev. C. Gomez Rodeles, S. J.

"The article," says the *Bombay Examiner*, "is a translation of Father Rodeles' study of early Jesuit printing in the East. It is an acknowledged fact that the Jesuits were the pioneers in India of the European process of printing with movable types; but whereas it is generally supposed that Jesuit printing began in 1578 under Father Joao de Faria, we now learn that a press had been at work at Goa since 1556, only forty-six years after the conquest of that town by the Portuguese. Its very first production was a list of *Theses* to be defended at a theological disputation in St. Paul's College, Goa. This early introduction of printing

into India reflects no little credit on the spirit of enterprise of the Portuguese Jesuits, considering that Mr. Bolts complained in 1768 of the total absence of printing presses in Calcutta. Printing seems to have begun in Calcutta only in 1778, *i. e.*, seventy-eight years after the foundation of Fort William. Bombay showed herself even more backward.

"The Goa press was not the only Jesuit press in India. Others sprang into existence on the West Coast and on the Fishery Coast: at Vaipicota, Rachol, Cochin, Ambalacata, Angaman and Cranganor. A large number of the books printed were in Portuguese. Father Rodeles limits his enquiry to the work done by Jesuit writers for the Indian vernaculars, Konkani, Kararese, Marathi, Malayalam and Tamil. Some works were also printed in Ethiopic, and a large number of books were printed in Syriac for the use of the St. Thomas Christians."

Ceylon. Bishop's House, Galle, Ceylon, January 8, 1913.—Dear Father Editor:—I regret I have no interesting facts to relate with regard to our work in Ceylon during the last year. Our venerated Bishop, Dr. Jos. Van Reeth, S. J., was in Belgium a great part of the year and no new enterprise could be started whilst he was away. I have to mention a new obstacle to our work in this our Galle Diocese. In Dodanduwa, a village about eight miles north of Galle, now resides an American Buddhist Monk who has taken the name of Assatgi, or something like it. He is helped in his work by another American, one Mr. Clark. They go about giving lectures. I have not been able to get much information about them; perhaps I shall be more successful in the future.

Several times I wrote to you about the Irish Buddhist Monk. The poor man seems to have died last March (1912) in Australia. The readers of the WOODSTOCK LETTERS will perhaps be interested in the following extract from the "Englishman," the best Calcutta daily paper:

Death of Dhammaloka. The Story of a Strange Character. The following letter recently reached us (the "Englishman," Calcutta) from Australia:—

Dear Sir,—Would you kindly publish in your paper an account of the death of a European Buddhist monk that had resided in this hotel for the last few months or so. I am informed by people here that he belongs to the same religion as the people of Ceylon and they are called Buddhists or some other curious name. We are not able to find any clue to his friends if he has any, and perhaps by a small paragraph in your paper they may be able to know of his death in the Melbourne General Hospital from beri-beri. He gave his name here as U. Dhammaloka. I remain, yours faithfully, John Larkins, proprietor, Melbourne, Australia.

Neale's Temperance Hotel, Lonsdale and Queen Streets, Melbourne, March 14th.

His Career.—The late Upasaka Dhammaloka—his real name was Colvin—was a typical Irishman, with a fund of humor, an excellent conversationalist, and a good friend. Originally he is known to have been a Catholic priest, but he subsequently joined the Buddhist priesthood, and at the time, his conversion excited a great deal of comment in the English Press. He possessed a striking personality created an indelible impression wherever he went, and his name is a familiar one throughout the East. The writer had the pleasure of first meeting Dhammaloka in Singapore about ten years ago, when he established a Buddhist boys' school in that Colony, and it cannot be gainsaid that, whatever might have been his other faults, he did a great deal to promote the education of Buddhist youths. While in Singapore, he styled himself Lord Abbot, and the writer was present at a remarkably impressive ceremony when another European, named Russell, was consecrated by him and received into the priesthood. The new monk was given his robes, his head was shaved, and high priests of the various Buddhist sects were present, including Japanese, Chinese, Burmese and Siamese. After a stay of some years in Singapore, he went on to Burma where he had spent a long time previously, and founded the Buddhist Tract Society of which he was General President at the Tavoy Monastery. In Burma, he was a familiar figure, but his zeal frequently brought him into bad odor with the Government. His denunciations of Christianity were of a virulent type, and about a year ago he created such a sensation in Rangoon that the Government of Burma had to intervene and legal proceedings were subsequently instituted against him, as it was feared that the dissension he was creating among the various religious denominations would have serious consequences. Dhammaloka met the charge unflinchingly, and all Buddhists throughout the East followed the proceedings very closely. In the end he was discharged with a warning.

About three years ago Dhammaloka paid one of his periodical visits to Ceylon when he again entered into a vigorous campaign against Christianity, and his vehement denunciations soon attracted the attention of the police. Matters began to assume a serious aspect, but before they arrived at a crisis he peacefully took his departure.

Bishop Lavigne's Episcopal Jubilee.—Batticaloa and the whole diocese of Trincomalie were *en fête* on Sunday, November 10, 1912. The venerable head of the diocese, Bishop Ch. Lavigne, S. J., celebrated the Silver Jubilee of his Episcopal Consecration. His past career of active service for the benefit of the Catholics of Malabar and of the Eastern Province, Ceylon, his genial kindness shown to all independently of race or creed, have won the hearts of the entire population of these two places.

Bishop Ch. Lavigne, S. J., was born on the 6th of June, 1840, at Marvejols, France, joined the Society of Jesus in

1866, taught the army class at Toulouse whence he was called to fill the important and delicate post of private Secretary to the Very Rev. Father Beckx, General of the Society of Jesus. The Syrian Church was then in the throes of a painful crisis. Father Ch. Lavigne was chosen as the most fitted by his well known zeal, his firm but kind determination, his administrative talent, to weather the storm. He was elevated to the episcopal dignity and consecrated on the 13th of November, 1887, and he set out immediately for Malabar. He spent there eight years, the most strenuous of his life; schools and colleges were started, religious congregations established, orphanages founded, peace restored. And when in 1895 on his journey "ad limina," he had presented to His Holiness Pope Leo XIII the names of the members of the native clergy most capable of taking in hand the administration of the Syrian diocese, and he had had the consolation of seeing his choice confirmed, the task for which he had been selected was done; the Syrian Episcopate was founded. The deep sympathies he had awakened during his troubled term of office in Malabar, and the lasting impression he had created are best gauged by the innumerable tokens of warm love and filial remembrance he received on his jubilee day—seventeen years later—from all the representatives of the grateful Syrian community. No less than forty telegrams and letters were sent to His Lordship from Malabar alone; and the 10th of November, 1912, was celebrated all over Malabar by grand functions and innumerable communions.

All this work on behalf of the Syrian Christians had shattered the health of the valiant Bishop, and he had to submit to painful surgical operations. He was given three years to recruit some of his former vigor and strength, and in 1898 was entrusted with the trying charge of being the first bishop of the newly founded bishopric of Trincomalie. Though he never fully regained his lost strength, a short comparison of what the Eastern Province was when he first reached it and of what it is at the present day will show the extraordinary powers of organization he still brought to his new task. He found here six priests, one convent of nuns, no institute of Brothers; at present twenty priests, ten nuns of St. Joseph of Cluny in two convents, five Marist Brothers work In the diocese. He found nineteen churches and chapels, twenty-eight schools with 1263 children, no orphanage; to-day thirty churches and chapels, distributed among six head stations, fifty schools with 2,741 children, and three orphanages answer to the necessities of the community. He found somewhat above 6,000 Catholics the intensity of whose spiritual life may be estimated from their yearly 6,800 communions; and now 10,000 Catholics and 112,000 Communions are the result of his work.

No wonder that a chorus of congratulations and of blessings greeted him on the 10th of November.

The Thomas Christians in India.—Perhaps it is not generally known to the Catholics of India, that the Right Rev. Dr. Lavigne, S. J., the present Bishop of Trincomali is the last of the Jesuit bishops who ruled the old Syro-Chaldean Church of Malabar, known in history as the Church of the Thomas Christians in India. A few historical notes on the past may be of interest.

The first Jesuit who came into connection with the Syro-Malabar Church was St. Francis Xavier, himself the second apostle of India. In a letter, dated January 14, 1549, from Cochin, St. Francis requests Ignatius to send out his missionaries to Malabar. "There is," says he "a town called Cranganore (the chief town of the Thomas Christians), about twenty miles from Cochin, where Fra Vincenzo of the Order of St. Francis, a most true friend to our Society, has founded a really fine seminary, where as many as 100 native students are maintained and are formed in piety and learning. Fra Vincenzo told me that he wishes to hand over his seminary to our Society, and he has asked me again and again to inform you of his intention and provide a priest of the Society who may teach grammar to the students of this seminary and preach to the inmates and the people on Sundays and festivals. There is reason for this, because besides the Portuguese inhabitants of the place, there are a great many Christians living in sixty villages in the neighborhood, descended from those whom St. Thomas made Christians. The Students of the seminary are of the highest nobility." . . .

The request of St. Francis Xavier to St. Ignatius to send priests of the Society could be complied with only in 1574, when Alexander Valignani, Visitor of the Jesuits, came to India with forty-four priests of that Order and in an interview with Mar Abraham, Bishop of the Thomas Christians of that time, obtained permission to enter his diocese (Oriente Conquistado, II-66). The Jesuits settled at Vaipycotta, or Chennanmangalam, about one mile from Cranganore, and there built a church and set up a printing press, the first of its kind in India. In 1577 a Spanish Jesuit lay-brother, by name John Gonsalves, was the first to cast Malayalam type; and the first printed Indian book was a Malayalam "Catechism and Rudiments of Catholic Faith." (Mackenzie, Christianity in Travancore, p. 21.)

In 1581, at Chennanamangalam, a village of the Thomas Christians, the Jesuits opened a college; and in 1584 a seminary was also added to the college, in which Syrian youths, especially those who aspired to the priesthood, were taught Portuguese, Latin and Syriac; and among the Jesuit Fathers there were some well acquainted with the Syriac language whose learned compositions in Syriac are still extant and greatly admired. Some of them were great scholars in Malayalam and Sanskrit; for instance, Father Ernesto, S. J.,

was a famous author of many beautiful poetical works. His Odes (Parvams), four of which dwelling on the last end of man (*de novissimis*), and the fifth and most beautiful on the Blessed Virgin Mary, are greatly valued and frequently read even by Malayalam and Sanskrit pundits. Father Ernesto has further contributed to the Malayalam literature by adding a sixth poetical work called "Poothen Pana," an abridgment or rather a commentary on the gospels.

The Jesuits had another college at Ampalacott, a Syrian village, known as St. Paul's College, which had the rare happiness of giving hospitality to the Martyr Blessed John de Britto. A printing office also had been added to the college, where in 1679, under the supervision of Rev. Father Antony, the first Portuguese-Tamil dictionary was printed. There, too, the valuable Tamil works of Father Robert de Nobili were published about the year 1674, under the care of Father Andre Friere, S. J., (Mission du Madure, III-247.) The writer himself has seen the ruins of the famous St. Paul's College, which was burned down by Tipoo, Sultan of Mysore. So much about the labors of the early Jesuits in Malabar.

After the Jesuits left the scene of their labors in Malabar, in the last quarter of the eighteenth century, theological studies were very much neglected. To restore these again, Dr. Lavigne opened a house of study close to St. Joseph's Seminary, and sent there Syrian Carmelite students to go through philosophical and theological courses. Now the majority of the present Syrian Carmelite Fathers are alumni of St. Joseph's Seminary, conducted by the Italian Jesuit Fathers, while some of the students of the house at Mangalore attend the intermediate and B. A. classes in St. Aloysius' College.—*Bombay Examiner.*

IRELAND. *Mungret. Memorial to Father William Ronan, S. J.*—The Mungret College Alumni Association, at its annual meeting, held recently in St. Louis, U. S. A., voted to assume the entire expense of a Memorial to be erected at Mungret College, Limerick, to the late Rev. William Ronan, S. J., the founder of the institution. The Apostolic College of Mungret, which was established 1882 by Father Ronan on the site of the famous ancient school of Mungret, has sent in the meantime some two hundred missionaries, secular and religious, to all parts of the world. The Association of American Alumni, of which Very Rev. William Bradley of Nebraska is President, and Rev. John O'Kelly of Alabama, Secretary, has a large membership.

JAMAICA. *The New College.*—Ground was broken on Monday afternoon, March 3, for the new St. George's College building. There was an informal ceremony, at which were present His Lordship Bishop Collins, Rev. Father Harpes, Rev. Father O'Hare and several members of the

faculty, Mr. S. Eustace Fielding, L. Maynier and the whole student body. The first sod was dug by I. J. Cruchley, the senior boy in the school, and was removed by Master Douglas Abrahams, the youngest student. It will take about nine months for the construction of the building, and hence it will not be ready for occupancy before the 1st of January 1914.

The New Building.—The building will be a substantial and imposing brick structure in mission style 203 feet long and 44 feet wide, There will be eight class-rooms for the accommodation of over 300 scholars. A spacious library and science room are provided and an auditorium with a seating capacity of over 400. All the class-rooms open on to wide colonnades on both the upper and lower floors; the colonnades connect with a spacious lobby in which is the main stairway eight feet wide. Provision is made for spacious dressing and toilet rooms fitted with showers, in connection with the gymnasium.

Laying of the Corner-stone of the New Building.—The laying of the corner-stone of the new St. George's College by His Excellency, the Governor, took place on the evening of Wednesday, April 23, 1913, the feast of St. George. The Governor, attended by his two aides and accompanied by an escort of ten mounted police arrived at Winchester Park promptly at 4.30 P. M. He was received at the presbytery by His Lordship, Bishop Collins, Rev. Father Harpes, S. J., and a committee of gentlemen. Here the students of the college, past and present, marched in procession to the new building, the Governor, and his aides, the Bishop, Fathers and gentlemen marching in the rear.

The ceremony began with an address by Mr. R. H. Isaacs, President of the Old Boys' Association. He gave the history of the college, its success and its trials, and spoke of its final triumph which demanded the erection of the edifice now in progress. The next speaker was the Chief Justice of Jamaica, Sir Anthony M. Coll, K.C.M.G. After commending the educational work of the Jesuit Fathers, he said that the course of instruction at St. George's College is approved by the great number of its prominent alumni, and concluded by inviting His Excellency to lay the corner-stone of the new building.

The Governor then laid the stone, and after sealing it said: "I now declare this stone to be well and truly laid." Then in a neat address he said that this was the first corner-stone he had laid since he came to Jamaica, and that he felt confident that in laying the corner-stone of St. George's College, he was laying the foundation of the education of many who would serve the colony, and in serving the colony would serve the Empire.

After blessing the stone, Bishop Collins thanked His Excellency for having honored the event by his presence.

There were present at the ceremony besides those already referred to, Hon. H. A. L. Simpson, Mayor of Kingston, members of the Legislative and City Council, heads of the departments, and representatives of the schools and many prominent citizens.

The music furnished by the Constabulary Band, and the fine weather, gave effect to the day which will be memorable in the annals of St. George's College.

Captain Douglas.—Captain Douglas, a former student of St. George's College, has been recently decorated with the Selim Cross by the King of Bulgaria for valuable assistance rendered on the field of battle, and in the hospital. He has been allowed by His Majesty, King George, to wear this highly prized decoration. It is not so long since that the Captain, for brave and heroic action in the South African War, won the V. C. and the D. S. O. At Magersfontein, although wounded in both ankles, he crawled along from man to man, saving many lives. He is the only soldier who won both of these decorations on one and the same occasion.

The Confraternity of Christian Doctrine.—The spring quarterly meeting of the Confraternity of Christian Doctrine was held March 17th, at 7.15 P. M., at Winchester Park. About seventy Catechists answered the call. His Lordship, Bishop Collins, Very Rev. Father Harpes and nearly all the Fathers were present

His Lordship expressed himself as delighted with the enthusiasm displayed by the various speakers, and assured them that the reports given afforded him great consolation. He had every reason to believe that the Catholic Religion would soon be in as flourishing condition in other parts of the island as in Kingston, owing in great part to the co-operation of the laity with the clergy.

MISSOURI PROVINCE. *Five Golden Jubilees in as Many Months.*—Five of the members of the Missouri Province will attain their Golden Jubilee year in the Society during the coming five months. Brother Michael Figel heads the list, his anniversary falling on June 8th; Father Aloysius Bosche follows in July; then, in August, Father Charles Charroppin; in September, Father James O'Meara; and finally on the 8th of October, Father Van Rossum completes the series of the year.

Tornado and Flood Notes.—That the awful disasters that visited the territory of the Missouri Province this spring resulted in no loss of life or property to the Province, may be looked upon as a special blessing of God. The Omaha tornado tore along its path of destruction only a few blocks from Creighton University. The University faculty and student body included several on whom heavy losses in life and property were inflicted. Several Creighton men played prominent parts in the relief work immediately after the

storm. On the day set for the general cleanup, the whole student body turned out with a will and made short work of the debris in the neighborhood assigned them.

The Ohio floods were the cause of considerable inconvenience and alarm to say the least. Father Geyser was marooned for several days in the third floor of St. Elizabeth's Hospital, Dayton, and witnessed at close range all the horrors of the flood. Father Spaeth, who was giving a retreat in Dayton at the time, could not get back to St. Louis for full two weeks. The Tertian Fathers, endeavoring to get back to Brooklyn, Ohio, after their Lenten ministrations, encountered the floods at their worst and had some trying experiences. One traveled during three days to get from St. Louis to Cleveland, and for twenty-four hours went without food of any kind.

Chicago. Hospital Work.—The letter here published, written to Father Socius of the Missouri Province explains the detailed account which follows, of the work of Ours in Cook Co. Hospital.

REV. DEAR FATHER SOCIUS,

P. C.

The enclosed sheet was made out by Father Kennedy at my request that it might be sent to the WOODSTOCK LETTERS, because I think it would be well to have a printed record of the consoling and edifying work which two of our Fathers are doing for the sick in Cook Co. Hospital. This has been going on for many years, and is to be continued in constantly increasing proportions; and all this without any salary or other earthly compensation, the Fathers being entirely supported by our St. Ignatius College.

The reason why the work of Father Kokenge appears to produce fewer conversions, etc., is that his attendance is mostly during the nights, when calls are naturally fewer, but usually more troublesome.

Your humble servant,

C. COPPENS, S. J.

Record of the Personal Work of Rev. Jos. G. Kennedy, S. J., in the Cook Co. Hospital, Chicago, 1912.

	Attendance of 9 and 10 hrs. a day	Extreme Unction					Baptism			Deaths								
		Catholics		Converts														
		Men	Women	Men	Women	Total	Adults	Children	Total Attended	Catholics	Converts	Total	Discharged	Transferred to Dunning	Transferred to Oak Forest	Release Signed	In the Cook Co. Hospital	Unaccounted for	Total Attended
January	24	144	19	47		210	(47) 1	2	213	102	38	140	73						213
February	28	142	40	40	4	226	(44) 2	5	233	117	36	153	39	9	2	4	26		233
March	24	109	28	37	1	175	(38)	10	185	88	34	122	42	3	1	1	4	12	185
April	29	161	26	60	5	252	(65) 11	4	267	137	63	200	52	5	8	1	1		267
May	31	133	32	62	2	229	(64) 7	10	246	101	67	168	60	4	6	1	5	2	246
June	30	92	31	54	2	179	(56) 4	20	203	84	59	143	32	1	15	3	3	6	203
July	17	62	20	30		112	(30) 3	6	121	61	27	88	19	1	6		1	6	121
August	24	119	20	41	3	183	(44) 3	11	197	87	40	127	39	3	7	3	16	2	197
September	30	166	30	56	5	257	(65) 5	20	282	126	62	188	65	8	6	8	5	2	282
October	30	155	29	67	3	254	(70)	10	264	130	61	191	56	1	6	4	6		264
November	30	172	42	58	1	273	(59)	12	285	146	52	198	67	4	3	2	11		285
December	31	184	31	58	3	276	(61)	18	294	160	57	217	44	4	9	3	17		294
Total	328	1639	348	610	29	**2626**	(639) 36 675	128	**2790**	1339	596	**1935**	588	43	69	30	95	30	**2790**

May 20th–28th—Easter Confessions and Holy Communion of men.....354.

Christmas Day—Holy Communion to bed patients in T. B. Ward.....81.

Fiscal year 1912. Total number of patients treated.....48,233. Total number of deaths.....3164.

Deaths. Fr Kennedy, S. J., **1935.** Fr. Kokenge, S. J., **500.** (Summer Vacation) Frs. Thos. Smith and W. J. Leahy, **100. Total, 2535.**

Add to this, the deaths of a large number of children baptized at St. Vincent's and elsewhere, also some adults attended to at home.

CINCINNATI. *Silver Jubilee of the Alumni Association.*—Inclement weather did not dampen the spirit of the Alumni on the Jubilee day of their organization. They thronged the college building both at the Jubilee Mass in the morning and the reception in the evening. In honor of the occasion, the college chapel was artistically decorated with college colors and festive holly. The Solemn Pontifical High Mass was sung by the Most Rev. Archbishop, assisted by Very Rev. John F. Schoenhoft, D.D., Archpriest; Very Rev. Joseph A. Shee, D.D., and Rev. Francis Heiermann, S. J., Deacons of Honor. The deacon of the mass was Rev. Francis Reardon; sub-deacon, Rev. George O'Bryan. Revs. Joseph A. Tieken and Otto B. Auer were masters of ceremonies. The sermon, preached by Rev. Francis Lamping, dwelt in the main on Jesuit education, its influences, the influence of its pupils and of the work they are doing in the world to-day.

In the evening a large number assembled for the reception and installation of officers.

A note of reminiscence was added to the reception when Father Harrington, S. J., the Moderator of the Association, rang the bell which in the days gone by had summoned the alumni to their classes. Answering it, the guests repaired to Memorial Hall where the installation of officers was held. The hall was decorated in national and college colors.

Dr. Homer Huschart delivered the address of welcome and resigned the presidential chair to his successor Henry J. Heilker. Mr. Heilker responded with a short address.

At the conclusion of Mr. Heilker's address the report of the Historian, Mr. Wm. Burns, was read. It recited in brief the history of the organization which was founded twenty-five years ago for the fostering of college spirit among the alumni, the cementing of friendships formed in college days and assisting of the college in its work. He concluded with the hope that before the lapse of another twenty-five years, the Association would be able to look back with pride upon its aid in the foundation of St. Xavier University.

At the Jubilee banquet at the Business Men's Club on the following Wednesday, January 15, more than 100 alumni were present.

The Most Rev. Archbishop said grace, after which a most tempting menu was served.

Mr. Heilker, the President of the Association, was toastmaster. The first toast responded to was "Alumni," by Francis H. Cloud, the first President of the Alumni Association. He was followed by Hon. William Littleford who responded to "School Days," and Gen. Lewis A. Seasongood who spoke on "St. Xavier's Past, Present and Future." Extemporaneous remarks were made by His Grace and a number of the prominent Alumni present.

Cleveland. A Unique Distinction.—It is not often that a fifteen year old lad is found on the reporting staff of a big Daily. Such however is the distinction of one of the boys of First Year High of St. Ignatius College. The Cleveland Leader offered the position of summer sporting reporter to the high school boy who should write the best account of the opening game of the Cleveland Naps. Dan Gallagher, an enthusiastic base-ballist, took in the game, and gave a snappy account of what he saw. He was awarded the position.

Milwaukee. Chemical Society Convention Held at Marquette.—Marquette University was the scene of the activities of the American Chemical Society at their annual convention this spring. The sessions began Tuesday, March 25th, and continued till Friday, the 28th. The General Assembly Hall served admirably for the more general meetings, while the science lecture rooms were particularly well adapted for the meetings of various divisions and sections. Over four hundred scientific chemists, many of national reputation, attended the convention. Of course, numerous and learned papers were read; their subjects ranged from such common topics as soap or ice cream, to such uncommon ones as Isodihydroaminocampholytic acid.

The Medical School Situation in Milwaukee.—

[The following editorial comment in "The Wisconsin Medical Journal" gives a comprehensive account of the present condition of medical education in Milwaukee.—Editor Marquette University Journal.]

When the time comes to write in full the history of medical education in Wisconsin, it will be said of the medical schools in Milwaukee that the night seemed darkest just before dawn.

Six months ago the situation seemed very discouraging and the hope of material betterment seemed very remote. Proprietary medical education seemed to have as firm a hold as Sinbad's Old Man of the Sea and the only hope of escape appeared to be the payment of an impossible ransom in the shape of purchase money.

Then the Council on Medical Education of the American Medical Association made its third inspection of Medical Colleges and things began to happen.

As in the previous classification, "all medical colleges have recently been rated by the Council on Medical Education on a civil service basis on a scale of 1.000 points. The data relating to each college were grouped under ten general heads in such manner that the groups would have as nearly equal weight as possible, each group, allowing a possible 100 points (10 per cent.) out of possible 1,000 points (100 per cent.). The ten heads under which the data were arranged are as follows:

1. Showing of graduates before state boards and other evidences of training received.

2. Enforcement of a satisfactory preliminary educational requirement and the granting of advanced standing.

3. Character of curriculum, grading of course, length of session, time allowed for matriculation and supervision.

4. Medical school buildings; light, heat, ventilation, cleanliness.

5. Laboratory facilities and instruction.

6. Dispensary facilities and instruction.

7. Hospital facilities and instruction, maternity work, autopsies, specialties.

8. Faculty, number and qualifications of trained teachers, full-time instructors and assistants, especially of the laboratory branches, and extent of research work.

9. Extent to which the school is conducted for properly teaching the science of medicine rather than for the profit of the faculty directly or indirectly.

10. Possession and use made of libraries, museums, charts, stereopticons, etc.

Colleges receiving a rating of seventy per cent. or above in each and all of the ten divisions of data were included in Class A+; colleges receiving an average of seventy per cent. or above, but which receive a rating below seventy per ceut. in one, two or three of the divisions were included in Class A; colleges receiving an average of between fifty and seventy per cent. and colleges having an average of above seventy per cent., but which received a rating below seventy per cent. in more than three of the divisious above named, were included in Class B, and colleges receiving less than fifty per cent. were included in Class C. In other words, Class A+ colleges are those which are acceptable; Class A, those which need improvement in certain respects, but which are otherwise acceptable; Class B, those which under their present organization, might be made acceptable by general improvement, and Class C, those which require a complete reorganization to make them acceptable."

Under the previous classification the two medical schools in Milwaukee were placed in Class B, but in both institutions the "progress" has been in a retrograde direction and it became evident that in the present classification nothing better than Class C could be expected.

It may be thought at first sight that the rating of an institution is nobody's business but that of the college concerned and its student body; but in twenty-four states the state licensing boards have adopted resolutions refusing to recognize colleges rated in Class C by the Council on Medical Education, or else have prepared lists of their own in which the names of very few, if any, Class C colleges appear.

Futhermore a considerable number of the states refusing to recognize colleges rated in Class C also refuse reciprocity to state licensing boards which do recognize such colleges. Under these circumstances, if the Wisconsin State Board of Medical Examiners continued to examine the graduates of Class C colleges our reciprocity with most of the important states would have been cut off.

It is easy to see, therefore, that the character and standing of the medical schools in Wisconsin is of great importance to the whole profession of the state.

When it became known that the Milwaukee institutions were in danger of falling into Class C the Council on Medical Education was asked to advise how the medical schools of that city might secure a higher rating. The Council outlined provisions similar to what it has outlined in several other cities where two or more medical schools have been competing for students and clinical advantages. The suggestions made were as follows: (a) The merger of the two medical schools of Milwaukee; (b) a change from the stock basis to control by a board of lay trustees; (c) the organic union with a liberal arts' college or university; (d) the securing of at least four full-time professors in (1) anatomy, histology and embryology, (2) physiology and pharmacology, (3) chemistry and physiological chemistry, and (4) pathology and bacteriology; (e) it was also suggested that the college appoint a committee of the faculty to take up the work of the college, department by department and to bring about changes in accordance with modern medicine.

Naturally the individuals most affected, the student body, took an intense interest in the standing of the medical schools. The Milwaukee Medical College, the larger institution, had been affiliated rather loosely with Marquette University, the connection being such that the University had practically no control over the admission requirements or the teaching. After the situation had become thoroughly understood the students of this institution held a mass meeting and demanded definite information as to what steps would be taken to secure a higher rating for the medical college. When no satisfactory answer was forthcoming, the entire student body left the Milwaukee Medical College and marched to the Wisconsin College of Physicians and Surgeons and enrolled themselves there with the understanding that action would be taken immediately to make the changes required to obtain a higher rating.

Being thus suddenly bereft of all its students the Milwaukee Medical College may be said to have ceased to exist then and there. Certain it is that the authorities of Marquette University felt themselves relieved of the entanglements which had burdened them with the nominal responsi-

bility of the Milwaukee Medical College and yet had given them no control over it.

Being thus relieved they promptly acquired entire control of the Wisconsin College of Physicians and Surgeons and made it an integral part of the University. For a time the owners of the bulk of the stock of the Milwaukee Medical College threatened to carry the matter into the courts, claiming that the terms of their lease* of the college to Marquette University had been violated. But fortunately all those questions have been adjusted, and the buildings formerly occupied by the Milwaukee Medical College have been leased to Marquette University for the use of its dental and pharmaceutical departments, while the work of the Medical Department of Marquette University, as it is now entitled, will be carried on in the buildings formerly occupied by the Wisconsin College of Physicians and Surgeons.

Of course, it is not possible to create a Class A+ medical school in the twinkling of an eye. The evolution of the Medical Department of Marquette University from the chaos of this revolution into a thoroughly satisfactory school will take time. But the spirit in which the work is being undertaken is so earnest and sincere that there is every reason to hope for a bright and creditable future for it.

So far two full-time professors have been added to the faculty. Dr. H. C. Tracy has been appointed professor of Anatomy, Histology and Embryology, and Dr. Albert F. Boretti has been appointed to the chair of Pathology and Bacteriology. Other appointments will be announced in the near future.

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*The author evidently means affiliation.[M. U. J.]

Omaha. Father Rigge Receives New Honor.—Father William F. Rigge received on March 19th the official document announcing his election to a Fellowship in the American Association for the advancement of Science. This is one of the highest distinctions that an American scientist can attain. It may be worthy of mention, too, that the International "Who's Who in Science" for 1913, though it is rather sparing in its recognition of Jesuit scientists and mentions only five of the Society the world over, has given place in its pages to the name of Father Rigge.

St. Louis University. Medical Professors Honored. The St. Louis University School of Medicine had reason to rejoice when Dr. Young Brown, one of its professors of surgery, was elected to the Presidency of the Southern Medical Association. The honor conferred upon him fell indirectly upon the School of Medicine itself. But it had greater reason to feel honored when Dr. Elias P. Lyon, Dean of the School, was shortly afterward raised to the Presidency of the National Association of American Medical Colleges. The latter association represents all the leading medical

schools of the country and is as influential as it is widespread. The choice of Dr. Lyon as its president comes as a welcome recognition of the merits and high standing of the St. Louis University School of Medicine and of the abilities and successes of its distinguished dean.

Superior. New Parish and College.—The Missouri Province is getting ready to open a new parish and college in this city. We have purchased a tract of land, on which we hope to erect a permanent building, as soon as circumstances justify us, and in the mean time we will make use of a double frame house, already paid for, as a temporary building for college and parish purposes. Bishop Schinner, who urgently invited the Jesuits to his diocese, has just informed us, by letter, of the acceptance by Rome, of his resignation as Bishop of Superior. He will act as Administrator, until a successor is appointed. We Jesuits, in particular, regret his departure very much. Superior is a city of about forty thousand inhabitants, and right across the bay, about one half hour's trolley ride, lies the city of Duluth, Minn., with some seventy-five thousand inhabitants. As both cities are situated on Lake Superior, immense traffic is carried on by our great Lake steamers, not to speak of the six R. R. lines that converge here. A two million steel plant is in actual construction now, which, with the industries already existing and others to come, point out a sufficiently bright future.

Mexico. *Mexico City.*—During the bloody week of last February when the Federals led by F. Madero, and the Rebels led by Felix Diaz, fought in the streets of the Capital, our Fathers, despite the danger entailed, went out into the city to hear the confessions of the wounded. Our college was used as a hospital, where the sick and wounded soldiers were attended to by the Red Cross nurses. There was no loss of life among Ours, though some damage was done to our houses by flying bullets. In the residence of St. Bridget, six bullets lodged in Father Provincial's room.

Saltillo.—On Holy Saturday the rebel force attacked Saltillo, the capital of Coahuila, but they were repulsed by the Federals. The Federal loss was sixty men killed, while the Rebels left 150 dead on the field. Ours assisted in attending to the wounded and in burying the dead. They were fired upon by the rebel force while engaged in this duty, and it was learned from plans found upon the bodies of the Rebel dead, that our church and college were marked out by them for destruction.

New Orleans Province. *New Orleans. Miss McDermott Gift of Church to Loyola, as a Memorial to Her Brother, Thomas McDermott.*—A handsome Catholic church edifice, costing $100,000, the gift of Miss Kate McDermott,

will be erected on the Loyola University grounds, in memory of Miss McDermott's late brother, Thomas McDermott. Miss McDermott made known her generous and splendid gift when she transferred to Messrs. Hugh McCloskey and William P. Burke, as trustees, the sum of $100,000, with which the memorial will be erected. These two trustees will have absolute jurisdiction over the fund and the construction of the building, with the aid and assistance of the Jesuit Fathers.

Mr. Thomas McDermott died about one year ago. He had been successful in life and had accumulated a comfortable fortune. In making this splendid memorial gift, Miss McDermott feels that she is interpreting and carrying out the wishes of her devoted brother, in contributing this handsome sum to the church. The new church will in a measure complete the beautiful arcade and group of buildings at Loyola. It will be located parallel with Thomas Memorial Hall, along the Tulane property line, and facing St. Charles Avenue, extending back as far as Marquette Hall, forming the concluding link in the building arcade.

The building will probably be known as the Thomas McDermott Memorial Church. The present church at Loyola is the Holy Name of Jesus Church, generally known as the Upper Jesuits.

Miss McDermott, who resides at St. Charles and Seventh streets, conveyed her wishes to Messrs. McCloskey and Burke, and expressed the desire that plans should be secured at once and the building started without delay, which will be done. The trustees were in conference with Fathers Biever, Murphy and other members of the Loyola Faculty, and they expressed the belief that the $100,000 donation would build and complete the church.

"It is Miss McDermott's desire that the church be completed at the earliest possible moment," said Mr. McCloskey, "and we shall carry out her wishes."

Miss McDermott's gift is the largest ever received by the Jesuit Fathers in this city. The donations nearest approaching it are those of Louise C. Thomas, who gave $50,000 toward the erection of Thomas Memorial Hall, and William P. Burke, who contributed $10,000 for the erection of the Nicolas P. Burke seismograph, in memory of his son.

The Bobet Library Dedicated.—In the presence of a large audience the Edward J. Bobet library, a magnanimous gift to the Loyola University, was dedicated March 23. During the dedication a beautiful and appropriate program was rendered.

The dedication services were held in the auditorium of the university building, a long, lofty hallway separating it from the library. Edward J. Bobet, donor, accompanied by his wife, was present, following the urgent solicitations of Father Biever, who was instrumental in receiving the

gift. Mr. Bobet occupied a seat in the audience and sat quietly through the ceremony, taking no part whatever, but was the recipient of notable honors and was also showered with conscientious expressions of gratitude from eloquent speakers.

The dedication exercises were opened by the rendition of the "Rosary" by a male sextet. Following this the officers of the Marquette Association and several members of the Jesuit order filed on to the beautifully decorated stage, which had as a background a huge Loyola banner bearing the university's name, under which was a golden pelican resting on a background of royal purple.

President Oxnard presided, opening the ceremonies with a short address. The speaker complimented the university on the gracious gift it had obtained from Mr. Bobet, and also paid a glowing tribute to the donor. Mr. Oxnard declared that the Jesuits were the foremost educators in the world.

T. P. Thompson, principal speaker of the evening was introduced, and made an eloquent address. Throughout his address he paid glowing tributes to the Jesuits for their advancement along educational lines.

Rev. Father Biever in a short address accepted the gift on behalf of the university. "Some months ago," he said, "I wrote to Mr. Bobet in regard to the work of the Jesuits on the banks of the Mississippi. That letter reached Mr. Bobet when he was sick, and I did not receive an answer for some time. Finally the United States postoffice brought me a letter in answer to one that I had written Mr. Bobet, which said: 'I beg your pardon for not writing sooner, but I was sick when I received your communication.'

"The letter said that he wanted to converse with me regarding the library, for which I had asked him to give us aid. I went—I admit that I went rather hastily and willingly. We talked about the plan which I had conconceived, and he said that it was better to begin at once, and he took his pen and signed a check for $3,000."

Continuing, he gave a brief outline of the library that had been constructed, declaring that with the exception of the books and the window shades the place was absolutely fireproof. He also stated that the shelves had a capacity for 60,000 volumes, and although they were not filled at the present time, he hoped within the next few years to see the library taxed to its utmost and the building of an annex necessary.

Father Biever explained Mr. Bobet's attitude in the matter, declaring that the gentleman shrank from the publicity which would spring from the gift, and that it was only after urgent solicitations that he had consented to be present to attend the ceremonies. He thanked Mr. Bobet on behalf of the institution and the Jesuit Order for the gift, reiterating

the declaration that the library was the "heart of the institution."

Following the exercises the crowd thronged the library, inspecting the shelves and the thousands of volumes they contained. The library occupies a wing on the first floor of the university building and is one of the most compact and admirably equipped libraries in the country. The books are neatly arranged in steel roller shelves, double decked, with a run-around, which greatly facilitates their handling.

New Rectors.—Rev. A. E. Otis has been appointed Rector of Loyola University, New Orleans. Other recent appointments are: Springhill, Rev. E. A. Cummings; Grand Coteau, La., Rev. M. A. Grace; Shreveport, La., Rev. C. Barland; Galveston, Texas, Rev. A. E. Fields.

NEW YORK. *Father John Wynne Receives the Medal "Pro Ecclesia et Pontifice."*—Cardinal Farley received on February 13, from Pope Pius X, the medal "Pro Ecclesia et Pontifice," an important decoration, bestowed on Charles G. Herbermann, Right Rev. Mgr. Thos. J. Shahan, Rev. E. A. Pace, Dr. Condé B. Pallen and Rev. John J. Wynne, S. J., the board of editors of "The Catholic Encyclopedia." The order was instituted by Pope Leo XIII, June 17, 1888. The decoration was made a permanent distinction only in October, 1898. Its object is to reward those who in a general way deserve well of the Pope on account of services to the church and its head. The medal is of gold, silver or bronze. It is cross shaped, made octangular in form by fleurs de lis fixed in the angles of the cross. In the centre is an image of its founder, Pope Leo XIII. The ribbon is purple, with delicate lines of white and yellow on each border.

Life of Father William Judge, S. J., Adapted for German Readers.—Frederich Ritter v. Lama has adapted for German readers the late Rev. Charles J. Judge's biography of his brother, William H. Judge, S. J., "An American Missionary," who became the apostle of the Klondike. As the recall of the German Jesuits from banishment with the restoration of their rights and liberties is a question being hotly debated just now in the Parliament of the Fatherland, the publication of this book is very timely. For the volume shows, to take no higher ground, how profitable to his fellow men of other races and creeds, and how useful to his country, Father Judge's labors were. The book can be bought from Herder for ninety-five cents, and is attractively illustrated, many of the pictures being different from those in the American edition.

PORTUGAL. *Jesuit Publications Forbidden.*—The Minister of the Interior has directed the following circular to the administrative authorities:

"Various civil governors having expressed doubts concerning the procedure to take with newspapers, pamphlets or printed matter of whatsoever kind published by individuals of the Jesuit sect, or issued by those describing themselves as 'agents' or 'copiers' of the same, all the authorities of the Republic are hereby notified that the laws of September 3, 1757, and August 28, 1779, are in full force in the matter, in so far as they expressly forbid the printing and circulation of any Jesuit publication whatsoever. All the authorities therefore shall see that the provisions of said laws are complied with vigorously, not only because such publications may be fomenters of a breach of public order, and therefore violate the law of July 12, 1912, but because the strict enforcement of the law should be the bounden duty of all the authorities of the Republic."

South Africa. *Mission Progress.*—Rhodesia is the name of the vast tract in South Africa extending from the frontiers of the Transvaal to the southern limits of the Congo Free State. The southern portion is still known as Matabele land where the first attempt at colonization was made in 1879. With a view to the establishment of a mission station in the territory, three Jesuit Fathers in that year travelling by ox-wagon accomplished a journey of some twelve hundred miles between Grahamstown and Bulawayo. It was only in 1893, however, when the power of Lobengula, King of the Matabeles, was broken that mission stations began to grow up in the neighborhood of Salisbury, the capital and chief town of Bulawayo. We learn from the *Catholic Magazine for South Africa* for January that the Very Rev. R. Sykes, S. J., Prefect Apostolic of Rhodesia, conferred the Sacrament of Confirmation on nineteen natives at Gokomere last July. He also paid his first official visit to the native church in Salisbury, confirming about forty. At St. Triashill, he confirmed as many as 208. The impressive ceremony was witnessed by a large number of Kaffirs. Before completing his visitation of the many missions the Prefect Apostolic held Confirmations in several other parts of his vast prefecture.

Empandeni. Mission Trials.—"We are having bad times here" writes Father E. Biehler, S. J., to the *English Messenger* for May. "No rain, no crop last year, and none this year, and none for the next fifteen months, as autumn is close at hand. Our cattle, our only support, are dying or dead from want of grass. All the native male population has gone far away to mines and town in search of work and food; and we are left with thousands of old people, children, and women in a starving condition. The community has been without green food, vegetables, milk, or butter for a year: and this will go on for another fifteen months. Tinned food is expensive and not always healthy. What

will happen this year, God knows. In any case most of the little children and old people will go to Heaven. They are bound to die of starvation, as we ourselves are as poor as they are. In my three schools alone I have some 350 starving children. Embakwe may have to be closed up, with the visit of a priest on Sundays only."

Trichinopoly. A Triple Jubilee.—St. Joseph's, Trichinopoly, has just celebrated a triple jubilee, viz., the Silver Jubilee of the Association of the Catholic Former Pupils, the Golden Jubilee of the Religious life of the Rev. Father Heraudeau, S. J., the founder of the Association (now in France), and the diamond jubilee of the Sodality of the Immaculate Conception established in 1852 when the college was at Negapatam. A feature of the celebration was the presence of a vast number of Catholic Former Pupils from all parts of the Presidency and Ceylon. The Rev. Father F. Bertram, S. J., Rector and Principal of the college, conveyed the blessing of His Holiness the Pope, which had been received by telegraph, and made a rousing speech, in which he protested against Catholics being described as a backward community. A fund was started on the spot to raise a memorial to Father Heraudeau's golden jubilee, and it was resolved that the memorial should take the form of scholarships for the higher education of the children of former pupils.—*Cath. Herald, India, April 9.*

WORCESTER. *Holy Cross College. The New Laboratory.* As a result of careful study and continued experiment, the present students of Chemistry are working under conditions which in sanitation and efficiency are most modern and, in some case, novel. To initiate means whereby the sometimes obnoxious work might be made more pleasant has been a perplexing problem, but the professor of chemistry feels that this problem has now been solved. A comparison of the old and new systems will furnish ample evidence to prove this opinion.

Conditions in the general lecture room have been made more hygienic by the installation of a new ventilating duct 24 inches square, which carries the vitiated air to the main ventilator. The main ventilator connects through a four-foot shaft with the tower chimney. This addition to the former means of ventilation renders the room clean and sweet.

More marked alterations, however, will be found in the laboratories. Chemistry students of former years will remember the somewhat disagreeable condition of the analytical chemistry laboratory. The light was not of the best, more ventilation was needed, and troublesome drafts were frequent. So trying were the conditions that a protracted stay resulted in physical fatigue. These evils have been happily remedied. With the purpose of securing purer air

and better light the brick wall that separated the analytical from the general chemistry laboratories has been torn down. Into this large room an abundance of light and sunshine is introduced by windows on the south and east. There is one ventilator thirty inches by thirty-six inches, another twenty-four inches by thirteen feet, and both equipped with steam coils which heat and keep the air in circulation. Additional heat is supplied through radiators in place underneath the windows. With these improvements added a large class may work for hours without being seriously affected by an impure atmosphere.

The laboratory has been enlarged by the addition of twelve double tables, eight of which are new, the latter being twelve feet long, three feet nine inches wide and thirty-six inches high; the old tables are thirty feet long, three feet nine inches wide and thirty-six inches high. These tables are of ash, resting on, and extending three inches over, a base of the same material. This three-inch extension affords toe space to the student, and as a result of this he can stand close to the table while at work. A nine-inch trough, lined with lead, runs the entire length of the table, and carries off the drainage. The introduction of the single trough is a distinct advantage over the old system, in which several sinks were used. Directly over this trough and running parallel to it, are two shelves for reagents; water and gas pipes are attached to the underside of the lower shelf. The water pipes are equipped with alternate faucets and aspirators. In the old system the water had to fall some distance from the faucets, with the result that much of it was splashed over the table; now the distance has been reduced and the tables are kept dry. To the front of the reagent shelves, name plates are attached to designate the position of a student's locker.

Of these lockers, there are in all the laboratories, general, analytical, and organic, three hundred and ninety-seven. Each is eighteen inches square, and has attached to it two drawers sixteen inches by seven inches. A steel bar, one end of which fits into a slot on the under side of the table, falls along the drawers and locker and terminates in a plate, to which a master-keyed padlock is affixed. This method abolishes many unnecessary single locks.

The innovation which excites the greatest appreciation, however, and which is distinctly original, is a new hydrogen sulphide fume chamber. This is a result of long study on the part of Rev. George L. Coyle, J. S., who prepared the design. Supported by fourteen pipe standards, it runs thirty feet in length, three feet in width, and is almost entirely of glass. The roofs, also of glass, are self-supporting, and when broken, sections may be immediately replaced without the use of putty. The chamber is equipped with glass sliding doors supported and regulated by sash balances. The doors

may be opened at any position, and are a decided improvement over the old style doors with their unsightly and troublesome weight channels. A ridge, two feet in height, divides the chamber, and along the top of this ridge runs a one-half inch lead pipe which conducts the hydrogen sulphide gas. There are fifty-eight outlets in this pipe, twenty-nine on each side of the ridge, and each outlet is one foot apart on either side. These outlets are autogeneously welded to the main supply pipe, in order to eliminate any chemical action which might take place at the junctures if solder were employed. Inside the outlet tubes, which are of rubber, are capilliary tubes calculated to control the supply of gas to two bubbles per second. The flow of the gas is regulated by glass stop cocks of 2mm. bore. Owing to the large number of gas outlets, each student uses a particular outlet during the time his section is in the laboratory, and during that time is responsible for its condition. Proper ventilation is secured through four eight-inch ducts which connect with the main ventilator. As we said above, the whole structure is of glass, supported by a light wooden frame, and thus secures light from every side and renders the presence of electric lights in the chamber unnecessary. As far as can be learned this chamber is the first of its kind.

The double entrance to the analytical laboratory has been closed and the storeroom extended twelve feet. This extension adds ninety-six square feet to the storeroom, and supplies space in which the necessarily large stores may be preserved. All apparatus and chemicals, as well as solutions and samples for analysis, are issued to the students from this room, and an attendant is constantly in charge.

New distilled water holders are to be seen in the laboratory; five side shelves, not counting that of the instructor, have been attached to the walls, and ample cloak room has been provided.

The large number of students engaged in general chemistry, and the assurance of a larger number in the future, called for more laboratory space, and the billiard room in the basement was enlisted to satisfy this call. The entrance to this room from the gymnasium has been closed, and a new entrance made at the foot of the tower stairway. A new hardwood floor has been laid, and five double tables placed in position. Each table is twenty-four feet long, three feet nine inches wide, and three feet high. The tables are amply equipped with water faucets and Bunsen burners, and several sinks in each table carry the drainage. Instead of the long shelves in the new laboratory upstairs, these tables are furnished with revolving reagent cases, and each case has two shelves. Two fume chambers have been built on the east wall of the room, and the supply shelves are attached to the west wall. Apparatus and chemicals are issued from these shelves to the students by the assistants

in charge. Owing to the depth of this room below the level of the ground, the air sweeps over it from the windows and renders the use of many ventilators unnecessary. Ample provision for proper ventilation, however, has been made. Light for this laboratory will be supplied by three Nernst lamps.

Certainly to those who labored under the old conditions the alterations will be a pleasant surprise, for at present a student may work at analysis for hours and not be affected by odors and vitiated air. Drafts which were disastrous to work with the Bunsen burner have been checked, yet a continual current of fresh air circulates in the room. For these improvements, undivided praise and thanks are due to Father Coyle.—*Holy Cross Purple.*

Letters.—The letters presented below were received at the inaugural season, in answer to those sent by Father Dinand, Rector of the college. One was sent to the out-going President, Mr. Taft, and the other to the newly inaugurated President, Mr. Wilson.

THE WHITE HOUSE
WASHINGTON

March 4, 1913.

My Dear Father Dinand:

The President greatly appreciates your kind message of this morning, and asks me to thank you warmly for your good wishes.

Sincerely yours,
CHARLES D. HILLES,
Secretary to the President.

THE WHITE HOUSE
WASHINGTON

March 7, 1913.

My Dear Father Dinand:

The President directs me to assure you of his hearty appreciation of the kind message of congratulation which you sent him on March 4th on behalf of the Faculty, the students and the Alumni of Holy Cross College. He thanks you for your good will.

Sincerely yours,
J. P. TUMULTY,
Secretary to the President.

Rev. Joseph N. Dinand, S. J.
President, Holy Cross College,
Worcester, Massachusetts.

Winter Course of Lectures.—The Winter Course of Lectures which in previous years has been open to the public have this season been restricted to the students. The course has proved intensely interesting and highly instructive. All of the numbers have been delivered by gentlemen who either have graduated from Holy Cross or have been at some time connected with the college.

HOME NEWS. *The Fall Disputations* were held on November 29 and 30, 1912. *De Divinitate Christi*, Father D. J. Callahan, defender; Father A. M. Fremgen and Father C. F. Arnold, objectors. *De Deo Creante*, Father F. J. Kelly, defender; Father H. I. Storck and Father R. A. O'Brien, objectors. *Ex Sacra Scriptura*, "The Witness of Irenaeus to the Synoptists," Father M. Earls. *Ex Jure Canonico*, "Some Applications of the Decree Ne Temere," Mr. F. A. Byrne. *Ex Historia Ecclesiastica*, "The Catechumenate of the Early Church," Mr. E. T. Kenedy.

Ex Ethica, Mr. J. A. Mulry, defender; Mr. F. X. Downey and Mr. W. R. Crawford, objectors. *Ex Theologia Naturali*, Mr. C. H. Hessel, defender; Mr. J. X. Regan and Mr. J. A. Dougherty, objectors. *Ex Psychologia*, Mr. A. J. Sheehan, defender; Mr. G. F. Strohaver and Mr. W. G. Summers, objectors. *Mechanics*, "The Air-brake," Mr. H. C. Avery.

The Winter Disputations were held on February 14 and 15. *De Verbo Incarnato*, Mr. A. C. Cotter, defender; Mr. W. E. Murphy and Mr. R. Benedet, objectors. *De Deo Elevante*, Mr. E. P. Tivnan, defender; Mr. T. B. Chetwood and Mr. J. F. Ford, objectors. *Ex Sacra Scriptura*, "The Two-source Theory," Mr. M. J. Smith. *Ex Jure Canonico*, "The Right of Christian Burial," Mr. L. Simpson.

Ex Ethica, Mr. E. Beck, defender; Mr. R. B. Schmitt and Mr. F. Sacasa, objectors. *Ex Psychologia*, Mr. D. J. Quigley, defender; Mr. A. J. Cardinal and Mr. A. R. Mack, objectors. *Ex Cosmologia*, Mr. V. L. Keelan, defender; Mr. J. J. Becker and Mr. H. J. Wiesel, objectors. *Astronomy*, "The Use of the Spectroscope," Mr. W. R. Crawford. *Biology*, "The Snakes of Baltimore and Howard Counties, Md.," Mr. W. H. McClellan.

The Spring Disputations took place on April 15 and 16. *Ex Tractatu De Fontibus Christianis*, Mr. D. Reidy, defender; Mr. C. F. Connor and Mr. R. R. Ranken, objectors. *Ex Tractatu De Fide Divina*, Mr. D. C. Cronin, defender; Mr. T. F. Scanlan and Mr. L. Ott, objectors. *Ex Historia Ecclesiastica*, "The Influence of Christianity on the Graeco-Roman Empire, 312-692," Mr. J. F. Ford.

Ex Theologia Naturali, Mr. F. X. Talbot, defender; J. B. Morning and Mr. J. M. Baudin, objectors. *Ex Cosmologia*, Mr. R. Barba, defender; Mr. F. J. Driscoll and Mr. W. C. Repetti, objectors. *Ex Logica Et Ontologia*, Mr. G. D. Bull, defender; Mr. A. Roy and Mr. J. F. MacDonnell, objectors. *Pedagogy*, "Religious Instruction and the Public Schools," Mr. W. Furlong. *Chemistry*, "Carbon Dioxide and the Three States of Matter," Mr. J. A. Frisch.

The Theologians' Academy, 1912-1913.—

October 3. *Mary in the Catacombs.* Rev. D. J. M. Callahan.

October 17. *The Trustee System in the American Church.* Mr. G. C. Treacy.

October 31. *A Social Malady and its Cure.* Mr. M. J. Smith.

November 21. *Drug Habits and Moral Perversion.* Mr. E. P. Tivnan.

December 12. *Vestigia Retrorsum.* Mr. J. A. Farrell.

January 9. *Psychology of Luther's Apostasy.* Mr. A. C. Cotter.

January 23. *Newman's Place in Literature.* Mr. T. B. Chetwood.

February 6. *Early Christians and the Immortality of the Soul.* Mr. L. T. Butler.

February 20. *Eugenics.* Mr. N. P. Bell.

March 13. *The Argument from Prophecy.* Mr. P. V. Rouke.

April 3. *Modernism and Church Government.* Mr. F. A. Breen.

April 17. *Linguistic Traces of God.* Mr. F. P. LeBuffe.

The Philosophers' Academy, 1912-1913.—October 2. *The Society of Jesus aud the Revival of Scholasticism*; Mr. W. J. Furlong. October 16. *Seismology* (*Illustrated*); Mr. W. C. Repetti. November 6. *The Montessori System of Education*; Mr. H. C. Avery. November 20. *Is Newman a Conceptualist?* Mr. H. A. Leckie. December 2. *Classification the Basis of Method in Art Composition* (*Illustrated*); Mr. G. F. Strohaver. December 18. *Poetic Pantheism*; Mr. C. L. Bernhardt. January 8. *The Cause of Spiritistic Phenomena*; Mr. E. J. O'Connor. January 15. *Cotton and its Manufacture* (*Illustrated*); Mr. E. S. Swift. January 22. *The Great Error of de Lammenais*; Mr. A. J. Cardinal. February 5. *Jack London and Evolution*; Mr. J. F. McNally. February 19. *Life in the Chemical Plant* (*Illustrated*); Mr. R. B. Schmitt. February 26. *Religion in Education*; Mr. J. X. Regan. March 11. *Socialism and Religion*; Mr. M. L. Zillig. April 9. *Socialism and Public Ownership*; Mr. J. F. Sullivan. April 23. *Are Ideas Inherited*; Mr. J. B. Morning.

The Ratio Academy, 1912-1913. Fall Term.—October 3. *Business Meeting.* October 10. *Good Teaching* (*A Discussion*). October 10. *A Prelection in a Greek Author*; Mr. Regan. October 24. *A Specimen Lesson in Latin Grammar*; Mr. Ranken. October 31. *A Lesson in Catechism*; Mr. Murray. November 7. *The Use and Abuse of College Athletics*; Mr. McDonough. November 14. *A Lesson in History*; Mr. D. McCarthy. November 21. *Debating Societies*; Mr. Sullivan. November 28. *A Lesson in Theme Making*; Mr. Bernhardt.

Winter Term.—December 12. *The Old and the New Education in the Philippines*; Father Vallbona. December 19. *A Lesson in English Composition*; Mr. Avery. January 9. *College Plays and Banquets*; Mr. McCartney. January 16. *A Lesson in a Latin Author*; Mr. Devereux. January

23. *Defects in Teaching* (*A Discussion*). January 30. *A Lesson in English Literature* (*Hiawatha—Illustrated*); Mr. J. Mulry. February 6. *A Lesson in an English Author*; Mr. Dougherty. February 13. *A Talk on Prejudice*; Fr. Fleming. February 20. *A Lesson in Plane Geometry*; Mr. Wiesel. February 27. *The Classics in Education* (*An Essay*); Mr. McEntee.

Spring Term.—March 6. *A Lesson in English Precepts*; Mr. Keelan. March 13. *Sodalities*; Mr. Byrne. April 3. *A Lesson in German*; Mr. Zillig. April 10. *College Journals*; Mr. Kimball. April 17. *A Specimen Lesson in English Literature*; Mr. Connor. April 24. *Closing Remarks*; The Moderator, Father R. H. Tierney.